

# THE JAPAN CHRISTIAN QUARTERLY

Vol. V. No. 2

*April 1930*

## SPECIAL WOMEN'S NUMBER

GEISHA GIRLS,  
BUDDHISM AND WOMANHOOD,  
CHRISTIAN WOMEN LEADERS OF THE DAY,  
WOMEN IN STATE AND INDUSTRY, ETC. ETC.

BY

GENERAL YAMAMURO,  
PROFESSOR IIDA,  
PROFESSOR COLLINS,  
MRS. MIYAGI AND OTHERS

ALSO

## SOUTH INDIA AND JAPAN

A SYMPOSIUM

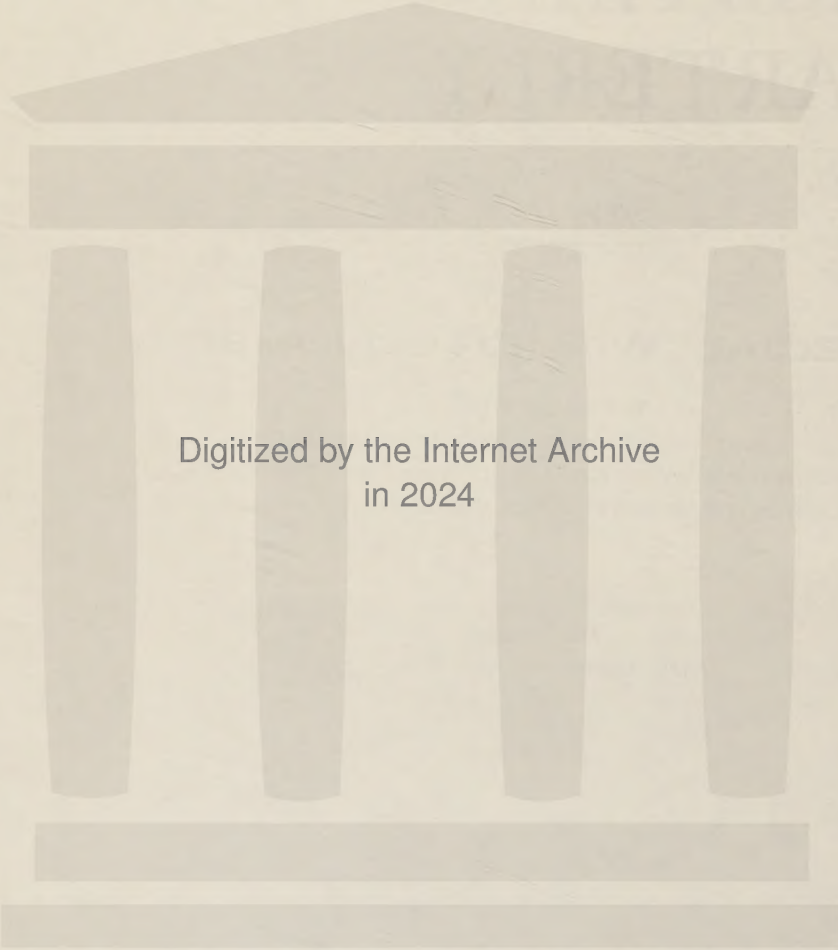
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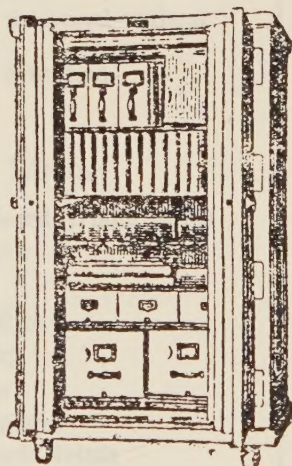
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# THE JAPAN CHRISTIAN QUARTERLY

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*Readers of "The Japan Christian Quarterly" are reminded that the views expressed in the magazine are not of necessity those of either the Editorial Board or the Federation of Christian Missions under whose auspices the magazine is published.*

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## EDITORIAL NOTES

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### THE WOMAN MISSIONARY AND MODERN JAPAN

At a recent meeting of the Osaka Pan-Pacific Club Dr. Charlotte DeForest quoted a thought-provoking phrase she had heard at The Pilgrim Tercentenary Celebration at Plymouth, U.S.A. "We all must accept the challenge of the merciless expansion of the moral task." How is the missionary force and in particular, the women missionary in Japan accepting this challenge?

In earlier days it seems to have been considered inevitable that woman, the natural conservor of life, should also be the chief conservor of much of her husband's efforts. Her's not to initiate, but to follow on. Even at that, her contribution has been something worthy of note, for she has finally established the merits of "the follow-up system"!

But this is a new day for women missionaries. Probably more than half the women in this field to-day are not wives at all but educational or evangelistic missionaries working quite independently. However, even for wives "styles have changed" in more than one way of late. Not so long ago in certain Missions, the women members had no votes, even within their own groups. Nor were



their voices to be lifted in the presence of their liege lords in any form of public prayer. This winter an amused husband described his return from a missionary council on a midnight train to find his loyal little spouse absent on an electioneering tour, speaking from an automobile in a neighboring country town in support of the candidacy of a Christian official opposing the local sake-dealer. The missionary climbed a ladder to his second-story bed-room window and chuckled to himself as he retired alone "Young grandmothers we have nowadays!" And so we have, on the Mission Field as well as in other parts of the world! This particular grandmother was so interested in the purity campaign of her Christian Japanese friends that she could not resist their implorings for help during the recent election; she carries indeed a young heart and brave, ready to share new opportunities for service.

For to-day to the "old-fashioned missionary," to pioneer, and to new recruits alike, come clarion calls like this: Government School Principal asks for a woman to talk to his six hundred boys on "Sex-Hygiene": A Social Service Commission asks advice from a woman teacher of a Mission College on how to establish classes for feeble-minded pupils in the City Elementary Schools: A Juvenile Court Judge (Japanese) asks her for lectures on the subject of recreation for his Probation Officers: the officers of a Japanese Woman's Club request a missionary to serve on its Executive Board so she may help to arrange programmes for its Civics Section: The Japanese hosts to the International Institute of Pacific Relations employ a woman missionary to help entertain their distinguished guests from abroad, and depend upon her for much of proof-reading, translation and personal service. One busy wife of a busy missionary teacher is asked by a Japanese Pastor to take a Co-educational Class of forty or fifty for Sunday morning Bible instruction in his Church, the co-educational feature being unheard of in the old days not so long gone. Several women are now on Boards of Social Institutions; at least one of these (for a Settlement House) has no men concerned in the venture though it seems an amazingly flourishing enterprise!

Always women have been concerning themselves with causes of purity and of mercy. Somehow we seem to have lacked vision or ability to organize such concern; or how else account for this sad dearth of Japanese Christian women in social work, of which the





Government officials complain? The training of women for such tasks, such as Oxford and Wellesley graduates seek in our home lands, seems still practically unattempted by Christian Colleges here in Japan.

The single women missionaries in educational work have been turning out excellent teachers and have been valiantly keeping intellectual standards high. Can it be possible they will continue to disregard the calm statement voiced by The C.O.P.E.C. Conference in England in 1923 and re-echoed round the world by The Jerusalem Conference: "Our average Christians must be made to see that either all life is spiritual or none of it is, and that a man's religion is most imperfectly expressed if it dominates his personal relationships only and not his social relationships also"?

Can it be possible, for instance, that there are still Christian women who can continue to ignore the pleas of our Japanese sisters—the stern insistent challenge of The League of Nations' Committee on Welfare of Women and Children for help in the Anti-Prostitution campaign? Would that we had among us some Harriet Beecher Stowe to light for us a torch, behind whose flare we might march with our Japanese sisters against this slavery in our midst, this buying and selling of the bodies of little girls into service far more degrading than the plantation work of any negro slaves! Read in Glen Shaw's recent "Osaka Sketches" his graphic description of only one of the "Lock-Hospitals" maintained by the Government for the pitiful victims of these Licensed Houses, and then listen to Mrs Kubushiro, our most forceful Japanese teacher, on how women may organize for righteousness. She reminds us "Not only a fixed fifty thousand girls we rescue when we stop this cursed trade, but a constant stream of human souls flowing into that deadly pool from the fresh country-fields and out again into the hell of filthy disease."

Can we listen complacently to Kahlil Gabran (the modern Syrian prophet) "When you enter into the temple of your religion take with you all men—For in adoration you cannot fly higher than their hopes nor humble yourself lower than their despair?" Are we able consistently to teach that responsibility to our new Christians in Mission Schools and Churches?

The Mayor of Kobe said not long ago to a mass-meeting of women "You must learn the duties of citizenship. Someday soon you may be granted suffrage rights; how can you get ready for them?" Are





women missionaries qualified to help along these lines? to teach young Christians "to understand public needs, public sins, public remedies—to make citizenship an agency of Christian usefulness?" Fosdick says "Such co-operative ministry is indispensable to a full-sized Christian life to-day." What a task in this bewildered, changing Japan! We believe that missionary women are meeting this challenge in many fields, in many interesting ways. But something still remains to be done, and that soon, if we are to give the churches more public conscience concerning public problems in their vicinities. Japanese women complain too frequently that their Pastors seem lacking in concern or in desire for co-operation in their churches along these lines. One informant even suggests a course for Theological Schools to be labelled "After Baptism—What?"

Something must be behind such criticism when one denomination alone in its Annual Report for 1929 submitted these figures—"Churches 132; Full Pastors 92; Evangelists 43; Bible Women 9; Evangelistic Missionaries 11; Churches reporting no change in audiences, 20; Decreased audiences 50; Sunday-schools not active, 9; Churches with no baptisms, 43."

The men are talking much in these days of evangelism; but have we forgotten that good old-fashioned method of conserving results? Or must it be left again in churches as in homes to the women to plan food and exercise for the growth of young souls. Shall we begin now to show the young Christians how to keep cities clean, as we used to teach them how to sweep our door-steps and our gardens? Only then can we hope that they will stay in the Church, to make common cause with Christ in campaigning for "Jerusalem's fair and pleasant land?"

One of the finest of our number, Dr. Caroline MacDonald, once said, "I built my Settlement House quite as much for the benefit of well-to-do Church members as for the so-called poorer classes. Christians need tasks to do. Let them find something hard to put their teeth into. I can give them plenty of growing service here." Would that we had more women like that, and more exercise ground for eager students of the new way of life!

One of the greatest causes in which women are enlisting themselves and the co-operation of young Christians is the needy cause of Peace. The Prince of Wales once said "To seek peace and to



ensue it is the chief end of man." What rare opportunities have we residents in this little-understood country, for helping the folk in our home-lands to know Japan, to think of her as a friend instead of a far-away stranger! Any woman, however crowded by home-duties or public responsibility can sometimes mail a newspaper back with a significant editorial marked. All of us in Port Cities may help illumine the minds of some tourists, darkened by ship-gossip and perhaps full of shadows of ill-defined fears of the unknown. What an opportunity for service in the cause of our Prince of Peace, to be an ambassador of friendship between such nations as we represent and here are serving!

And then there remains the cause of little children, the bettering of their health, the insistence on higher standards as to the precious value of their personalities, the determination that their education shall be less formal, more full of joy and inspiration, the leading of them to Christ and telling them of His love. Dr. Nitobe said last summer at Federated Missions Conference "The work for little children is so important that I sometimes think we might well abandon all other attempts at service to do only that." Surely here can be no cavilling at the past or present value of the woman missionary in her efforts and contribution on childhood's behalf in Japan. Such rewarding work it is, especially in this land where the children are as lovely flowers as our God has made!

#### THE JAPANESE CHURCH AND THE WOMAN MISSIONARY

But after all, what woman missionaries think they should or can do here is of little moment compared to what the Japanese people themselves think of their staying in their midst. We will take but one example. The Rev. Z. Hinohara, who is just leaving a most successful pastorate of fifteen years in the largest Methodist Church of Kobe to become the first Japanese President of the Hiroshima Methodist School for Girls, said recently to a group of Language Students in Kobe—"Missionaries in Japan, and especially woman missionaries will be needed, I believe, for many years to come. There are some special kinds of work which I really believe you can do better than we Japanese pastors ourselves. As society is organized in this country, it is still difficult for us pastors to do much calling in the homes of the people, even in cases of illness.





But a foreign woman is especially welcome, and she knows how, and is not afraid to express that tenderness which we Japanese have been rather trained to repress, even when we feel deep sympathy. You have somehow a facility in affectionate concern that you should not hesitate to exert. In this way you can gain wonderful influence, perhaps more than you can appreciate, for we Japanese never forget kindness in time of need. You perhaps cannot understand why, but I know that you can often gain access to a hospital when a Christian pastor cannot see the patient. *You* will not be suspected of any other motive than kindness, and I think you should try both more home and more hospital visiting.

Then I want to emphasize your big responsibility for the use of your homes, your Christian homes, in entertaining young people of both sexes. I think you should entertain them together more than has yet been tried. These Japanese boys and girls are meeting outside to-day in all sorts of voluntary and involuntary contacts. They are working in offices together, eating together in cafes and restaurants, riding together in over-crowded trams, going to movies or opera; yet most of them are not permitted the wholesome home companionships you and your children have always known. I try in my church to give boys and girls a chance to know each other under safe conditions, but some mothers and fathers, never having known such association themselves, are afraid to trust their daughters, even in a pastor's home. Yet they would let them come to your foreign homes, because they know you have had a background of such custom and you will know how to teach their children safe and wholesome ways of companionship. I say you have not only an opportunity but a heavy responsibility for such use of your homes, whether in city or country.

And do not be thinking we are envious or jealous of those homes because of your greater luxury in them, for we know well our standards of living are different. Our own country and customs in Japan are changing fast now. I hope you will keep your houses up to the best you can possibly afford, as we need such good patterns and examples to look at in order to copy some of your better living conditions for our own homes.

Last I would say I think we need women missionaries for three very important pieces of work. In the first place, we need you for





Bible teaching in English, especially for young men. You can put the Gospel in more simple, winning terms than even we Japanese pastors can; we are expected to be more highly trained in dignified, scholastic phrasing. We do not seem to appeal to their hearts as you can, even when you must (for their lack of your language) use the simplest words. Some of the most prominent Christians I know to-day have come up as a result of interest they gained first in some English Bible Class, usually under a woman's influence.

Secondly, we need more trained Sunday-school workers; if women missionaries could teach our girls how to teach and how to organize our Sunday-school work better we would be very grateful.

And last, we must have more, and better music in our Churches. For that we still need missionaries. Most English-speaking women seem to know how to help with a little at the piano or the organ. We need you too to help in congregational singing to which our people have not been accustomed. We need your singing to help with our Sunday-school and prayer-meeting enthusiasm, which depends so much upon music."

There is food for much thought in all that this Pastor says. Let us ponder his words, for we must accept, as inevitably as Mark Twain said he "accepted fine weather," the "merciless expansion of our moral task."

I. MacC.

#### JAPAN AND SOUTH INDIA

"The problem of Church Union hitherto has tended to be regarded as impossible in practice though very fine as an ideal. Today it is becoming a vital issue in the church the world over. Once we awake to this fact with God as our Guide we will press forward to our goal, for with Him we can do even what is impossible in human eyes. It is a striking fact that members of the Protestant churches are beginning to awake to this matter. The conviction is growing that the splitting of the church is against the will of God, and that in order to accomplish their supreme mission of saving the world the divided churches must get together. The fate of the Proletarian parties in the recent General Election affords us a good lesson. They were divided and competing with one another; there was no organized co-operation between them. The result was that



nearly all their candidates met with defeat. The Protestant Churches in their present condition can never be a rival to the Roman church. Even that emphasis which these churches place on freedom and self-government can never become a great power as long as the churches are divided. Some suitable adjustment is necessary in face of the present situation.....Unity is not only a matter of the Divine will, which asks for sacrifices; it is also a strategic demand. It is not an empty dream, but a vital problem. It has already been made clear that each church can contribute to the life of the united church without sacrifice of those historic traits it possesses. Where union has been attained, wonderful results have followed. There is no reason therefore for dismissing it as the idle vision of a fanatic."

The above words have an added significance in view of their author. The Rev. A. Ebisawa is the secretary of the National Christian Council, and as such is probably in a better position to appreciate the situation in the country at large and in the several churches in particular than any other single individual in Japan. The words shew that despite indifference, if not opposition in certain quarters, there is a growing realization in the country that the present state of affairs is not to the glory of God. The Reformation won back for the individual the priceless heritage of the freedom of conscience and the right of private judgment, but largely owing to the political circumstances of the time it lost the vision of the Church Universal. The growth of democracy has tended to accentuate this loss, as sect after sect has sprung into existence. Today the Church of Christ is awakening to the fact that the maintenance of such divisions inevitable leads to the impoverishment of the whole, and as a result, apart from all questions of so-called expediency, they cannot be according to the mind of Christ. "When he the Spirit of truth is come, he will guide you into *all* truth." Historic research tends more and more to disallow the claim of any one to possess a monopoly of Catholic tradition. All of us without exception as churches no less than as individuals "have left undone those things which we ought to have done, and we have done those things which we ought not to have done." But though a penitent spirit is the first essential, mere recrimination is not going to help us forward. The growth of international life no less than modern scholarship is challenging our self-centredness and compelling us to realize the





truth of that great Presbyterian divine, George Adam Smith, "No power of patience or of hope is his, who cannot imagine possibilities of truth outside his own opinions, nor trust a justice larger than his private rights."

In what are known as the South India Proposals we have the most concrete scheme yet produced. In thought on the one hand "it seeks to express locally the principle of the great catholic unity of the Body of Christ;" at the same time, to quote Dr. Vernon Bartlet, the Congregationalist scholar, "the new and most distinctive feature of this scheme, that which is its special glory, is its explicit recognition of the sacredness of conscience." In scope it includes the Anglican, Congregationalist, Methodist, Presbyterian and some of the Lutheran churches of South India. It deals with an area twice as great as Japan, and with a Christian population nearly three times as large. It has already received in India the endorsement of the churches concerned; it now awaits the judgement of Lambeth before being put into effect.

A significant fact and one which should make us in Japan "think furiously" is that while humanly speaking the driving force has come mainly from the Indians, such opposition that has arisen has come almost exclusively from the missionary ranks. May God grant that if South India proves an incentive and a precedent to the present movement in Japan, we who are privileged to labour here may prove valiant on its behalf.

Gather us in; we worship only Thee;  
In varied names we stretch a common hand;  
In diverse forms a common soul we see;  
In many shpls we seek one spirit land.  
Each sees one colour of thy rainbow light,  
Each looks upon one tint and calls it heaven;  
Thou art the fulness of our partial sight;  
We are not perfect till we find the seven.



## “GEISHA GIRLS”

---

GUMPEI YAMAMURO

To the world-tourist the so-called Geisha girls of Japan are as characteristic as are the pyramids in relation to Egypt. Is it not, nevertheless, a great indictment against the whole nation, that our beloved Japan is stigmatized in the eyes of the world because of the “Yoshiwara” and “Geisha”?

The number of Geisha girls has increased during recent years, as the following statistics show:—

	No. Geisha Houses	No. Geisha Girls
1924	19,446	77,101
1925	20,176	79,348
1926	20,923	79,934
1927	20,852	80,086

According to the Japanese encyclopaedia (*Nihon Hyakka Jiten*), Geisha girls are women whose occupation it is to serve liquor, and entertain with music and dancing at feasts. It follows, therefore, that they should be women who sell their art and are not prostitutes, and there are reasons for a rigid adherence to the definition of Geisha as given above.

Now Japan, up to the present, has legislated for Licensed Prostitution, despite the many problems attaching to the same. Moreover, because of the system of “Quarters,” prostitutes as such are confined to a given area, and are not allowed intercourse with the general public outside the same. While, therefore, there are such huge Quarters as Yoshiwara, Susaki, Shinjuku, Itabashi, and Shinagawa, why should there be so many Geisha at Shimbashi, Karasumori, Yanagibashi, Kagurazaka in the City of Tokyo, and other places, mingling with the public? The need, if thus acknowledged, for prostitutes is surely adequately met in the Licensed Quarters, and we must, therefore, maintain that Geisha girls should not and need not be prostitutes.





Again the Police Board Regulation states that no prostitute may be a Geisha until two years have elapsed after coming off license. If then, licensed prostitutes and Geisha follow the same occupation, there is, of course, no reason why two years' probation should be imposed upon the woman who desires to become a Geisha as soon as she is freed from the Licensed Quarters. The regulation but serves to emphasize the *Official* view of the difference between the two.

Finally, although licensed prostitutes are confined to certain areas, Geisha girls are free to go to any part of the city, and may be invited to houses in any district. This again implies the definition of Geisha already given, namely that they are women who sell their art as do reciters of *gidayu*, or actresses.

But, in actual fact, what is the true position? In a word, Geisha girls are prostitutes, just as much as the women confined to the Licensed Quarters, the chief difference being that the former have more freedom than the latter. The following examples support this assertion. They are cases of girls who have come under the care of the Salvation Army. (Fictional names are employed).

At Minami-Senju, Tokyo, a certain Matsutaro Furukawa, who was employed at a butcher shop, had a fifteen-year-old daughter called Kane. Her mother had died when the girl was fourteen, and, being attracted by the gay dress of the Geisha girls, Kane desired to become one of them. She was taken by her father to a Geisha house at Kojimachi, and the proprietor undertook to teach the girl music, dancing, and other art, and urged Kane's father to accept ¥200 for the girl. Although Matsutaro did not require the money, he nevertheless agreed. Kane's re-registration was duly arranged, and she became the adopted daughter of Kano-ya. She was, however, immediately sent to a *Machiai*, or waiting-house, for an evil occupation, and under the name of *Mizuage*, or virgin, she was trifled with by different men, on each occasion earning a large sum of money which went of course to the proprietor. Owing to continuous and forced prostitution the girl's health broke down, and being affected with venereal disease, she came under the care of a doctor and was sent to various Hospitals, such as Juntendo, and the Red Cross Hospitals. In bitter disappointment and pain, Kane appealed to her father, but he did not know how to assist her. For a further three years Kane had no alternative but to carry on prostitution, until her



father eventually married a second wife who thought it to be against the will of Buddha to leave the girl in such a plight; so on the occasion of the visit of a police officer to the house for the purpose of examining the family register, the story was told to him. The policemen took both mother and daughter to the Salvation Army Headquarters, where it was arranged to send Kane to our Rescue Home. Meanwhile, the matter was brought to the notice of Mr. Terata, D.C.L., who, with extreme difficulty, was able to arrange for Kane's name to be returned to the family register. The girl soon after entered a High School, but because some of the girls knew of her former life, she returned to live with her parents.

Suzuye was the daughter of Mrs. Fukuda of Shitaya. Her father had died when she was nine, and when thirteen, she was sold to a Geisha House proprietor in Nihonbashi, for a period of seven years, ¥30 in advance being paid to her mother. She hated her occupation, and the brokers took advantage of her by sending her from one Geisha House to another, and thus she moved about seven times, benefitting no one but the brokers. When eighteen years of age, she was ¥650 in debt, while her mother had received nothing but the first advance of ¥30. Breaking down in health, she endeavoured to escape, but on being caught she was advised by the police to return to the proprietor. She did not desire to do so, however, and with her mother she came to the Salvation Army Headquarters, and we were able to gain for her the freedom she so desired.

These examples prove that, in spite of regulations, Geisha girls are, without doubt, prostitutes. The experience of the Salvation Army is that *all* Geisha girls who come to us for assistance are prostitutes.

If it is accepted then that Geisha girls are prostitutes, certain inevitable issues are raised.

Japan, having adopted the system of licensed prostitution, should not allow prostitution to be carried on in the Geisha Houses scattered throughout the country. In Tokyo, for instance, we find there are Geisha Houses in Shinbashi, Fujimicho, Kanda, etc., both in the business and educational centres of the City.

Another problem is that of *Zen Shaku* or payment in advance. In a document issued by the Cabinet in 1872, we find these words: "Licensed prostitutes, Geisha, and servants are to be emancipated.





Loans and accusations in regard to them will accordingly not be taken up." A decree issued by the Department of Justice contains the following sentence: "Licensed prostitutes and Geisha are without human rights, and therefore are very much like animals. Man does not require compensation from animals, and therefore, loans to these girls need not be repaid." We gather from the above that since the year 1872 the buying of prostitutes has been illegal. According to the 90th Article of the present civil code "all actions which are against public order or morals are unlawful." It is therefore quite evident that buying women for money in advance is unlawful; yet the fact remains that all over Japan people buy young girls and force them to prostitution, and the proprietors of Geisha Houses are as much slave owners as those of licensed houses, and the Geisha girls are not only slaves, but also prostitutes. Are we to remain silent in face of the increasing number of Geisha houses in Tokyo and other places?

Again, we cannot overlook the fact that Geisha Houses are trifling with the virtue of young girls and thereby ruining them. In 1900 the age of consent was raised from 16 to 18 for Licensed prostitutes, *but a girl may become a Geisha at the age of 12*. A young girl recently escaped from a Geisha house and came to the Salvation Army, and she informed us that while she had been allowed to wait, other girls had to commence the evil at the age of 12. She had been told, however, that she would have to start during the following year. Among prodigals there is the so-called *Mizu-age*, which means the ruining of a virgin. They are pleased to do this, and will pay handsomely for the privilege, and, of course, the proprietors offer the young girls as a special means of remuneration?

Further, proprietors take full advantage of "adoption," and, having registered the girls with the authorities, they are in a position to exercise their "parental rights" and thus force the girls to do anything they please. It is quite reasonable to adopt a child for the purpose of inheritance or the continuation of a family name, but it is wicked to adopt or buy girls to train them for prostitution. A man once went to an Urban District Office for an extract of a Geisha Register. It took twelve days to copy, for in the Geisha House concerned alone, there were fifty adopted daughters. I have also heard of men who had as many as thirty adopted daughters



carrying on the Geisha business. They were his property: his source of income.

Some years ago the Supreme Court gave the following decision to an adopted daughter of a Shimbashi Geisha house: "As there is no desire to be parents on the one hand, and daughter on the other hand, this is only a means to the end of business. By Civil Law, this is not adoption." It is therefore established that the adoption of Geisha girls by proprietors of Geisha, if brought before the Court, is void; but unfortunately Geisha girls cannot appeal to the Court because of the finance involved. The so-called "Unrestricted Retirement" of Licensed prostitutes is another case in point. By law, prostitutes are allowed to retire from the business if they desire, but, broadly speaking, unless they have a mediator who can force the issue, not one in a hundred is able to secure her freedom. Even if a Geisha girl desires her liberty, very few are able of their own accord to obtain it. The position then is, that despite the provision of the law, there are thousands of Geisha girls suffering under the pretext of "Adoption."

In addition to the foregoing, we cannot ignore the fact that habit becomes nature. These girls are placed in evil circumstances when still very young and are trained in the atmosphere of the evil habit. It is not surprising then, if their consciences become indifferent to their sin and shame, and they lose all desire to oppose their parents' unrighteous authority, and all ambition to live decent, clean, and good lives. "Adoption" is a powerful weapon in the hands of the proprietors, and the evil of its exploitation is appalling. The system is entirely wrong.

Some time ago I saw a couple of sisters at the Salvation Army Home in Dairen; one thirteen and the other eleven. Born in Aichi, they were sold from one Geisha house to another until eventually they came to Dairen. At the Dairen Geisha house they were so slow in adapting themselves that they were beaten with tongs, made to fast, or left outside the house in the rain. A policeman saw them picking up bits from a garbage box and took them to the Army Home, and when the Salvation Army officer asked where their mother was, they wondered who was meant, as these poor little girls had already had four "mothers"!

Then there is the question of parents who sell their daughters.





In the 879th Article of the Civil Code, entitled, "Rights of Parents," we find these words: "Those fathers and mothers who possess parental rights, are duty bound to bring up, protect, to train and educate their children." Again, in the 896th Article: "When a father or mother abuses his or her parental rights and misconduct themselves, at the request of relatives of the child, or a Public Procurator, the Law Court may sentence them to a lapse of their rights." Parents who sell their daughters and force prostitution upon them are without doubt, abusing their parental rights. It is strange, however, that when such cases occur, the police often protect the parents, whereas the Law provides for the protection of the child.

The Tokyo Metropolitan Police Board have issued the following Regulations with regard to Geisha girls:—

- (1) Geisha girls must not wander about in conspicuous costume.
- (2) They must not make it apparent that they are Geisha, or appear in any public theatre as performers.
- (3) They must not use name-cards for advertisement of any kind.

As a matter of fact, however, Geisha girls go about in gay costumes, and it is perfectly obvious they are Geisha. They also appear, not only on the stage, but on festive occasions, such as the opening of new buildings, exhibitions, banquets, etc.

Because of the Geisha Japan loses her purity: youth is misled, and the middle-aged are brought to ruin. In many homes wives and families suffer as a result of the fathers and sons visiting Geisha houses. A few years ago the newspapers gave the story of a young business man and a Geisha girl with whom he was associated. Being utterly ashamed of himself he went to a mountain and there he committed suicide sitting upon the newspaper report of the scandal. This story was told the Salvation Army officer by the girl herself who later came under the care of the Army. Although some end in like pitiful circumstances, many go blindly on, their consciences gradually hardening, health breaking, business failing, and finally, family ruin. So long as there are such people in the state we cannot expect for national health and progress.

What then shall we do with Geisha girls? The first thing is to ensure that they sell their art only, as their name signifies. They



must not be allowed to prostitute themselves and still retain their freedom. They can sing, dance, play instruments in public places, just as do actresses and reciters, but they must not be allowed to confine themselves with individual men in small rooms 9 ft. square.

To make the Geisha girls what they are supposed to be, we must expect the Government to deal strictly with those who commit prostitution. In the first Article of the Police Punishment Decree we find that, "Those who secretly commit prostitution, who solicit for prostitutes, or condone the same, shall be sentenced to detention for a period not exceeding 30 days." In practice, however, the Police have little power to enforce this; but we desire that facilities shall be granted them for the enforcement of the Law.

At the same time, it is necessary to deal inflexibly with proprietors of Geisha who oppress girls on account of money in advance, force them to prostitution, and abuse their parental rights in regard to adopted daughters, particularly those who make capital out of young girls. In Article 176 of the Criminal Law we read: "All those who commit immorality with violence or threat against man, woman, or child, are liable to imprisonment for a period of from six months to seven years. Those who commit immorality with man, woman, or child under thirteen are liable to the same penalty." Article 177 states: "All who commit adultery by violence or threat with women above thirteen, are liable to imprisonment on the grounds of illicit intercourse for a term of over two years. Article 182: "All those who persuade women, who are not habitual prostitutes, to commit adultery, are liable to imprisonment for a term of three years or less, or a penalty of ¥500." Article 225: "All those who plunder or abduct men or women for the sake of profit, immorality or marriage, are liable to imprisonment for a period of from one to ten years."

We desire the application and enforcement of these Articles, in regard to the proprietors of Geisha houses and others until they give up the present system of slavery, and become ordinary lodging-house keepers, or landlords of Geisha in the true sense of the word.

We must not only endeavour to control Geisha, but also seek to purify the morals of those who have become demoralized.

The old author of *Okkyaku Ron* or "The way of the Guest," written in a clever and sarcastic manner and therefore popular, gives seven points for the man who frequents Geisha Houses, viz.,



1. To forget his social position and occupation.
2. To forget he is a guest.
3. To forget his age.
4. To forget time and money.
5. To forget respectability and reputation.
6. To forget morality and hygiene.
7. To forget his family.

Illustrating the last point, the author proceeds as follows : " In *Bushido*, or the way of the Samurai, it is sometimes necessary for a parent and son to fight. So the guest at the Geisha house must not hesitate on account of his parents or brothers. Leaving the family to his wife, he does not require to worry about anything but a Geisha girl's neckband, or ornamental hairpin. He neither returns home before midnight, or gets up earlier than ten or eleven in the morning.

" Not more than once a week does he see his children. If he returns home every night he cannot be a guest. Forgetting the existence of home—if he stays a night and day at a *machiai* or a Geisha or concubines' houses—he is a champion and hero of the " Way of the Guest." Thus he absolutely forgets his family. To him society and nation are nothing."

It has to be admitted that this is a vivid description of some, but in the hope of improving the condition of those who have been wronged by Geisha, I present, in all sincerity, the exhortation contained in Proverbs, 5, 15-23.

Our standards of heroes and gentleman are gradually changing. In the past, regardless of private life, capable people were heroes; but to-day we expect a hero or gentleman to be useful to the community as well as kind and affectionate in the home. They should therefore arrange to hold their consultations at Clubs or Offices, and not with Geisha girls.

To effect the change in the Geisha girls—that is, to make them the artists they should be,—we are dependent, very largely, upon the awakening of women to their true position.

Women have now ceased to be ornaments at home. The time has arrived for them to proclaim their full liberty as wives to their husbands and mothers to their children. Because in the past they have despised themselves, they have become despised. By building up their characters so as to win the respect of their husbands, they





become partners with them, and accompany them to public places, while their husbands no longer have any need for hiring doubtful women.

Lastly, I hope the moral standard of the nation will so be raised that our men will not require Geisha. In England, a certain politician who was called a "walking encyclopaedia" was not allowed to appear in public because of immorality. I greatly desire that the day will come when we have no Geisha girls at all, and until then, that all who have anything to do with Geisha will be debarred from taking prominent positions in society.

Many years ago, Dr. Nitobe, as president of a Government College, was successful in insisting that Geisha girls should not be hired in connexion with some particular event. When asked later to give his viewpoint in respect to his attitude, he answered: "You know my principle; if, on this occasion I agree to hire Geisha, how will you trust your sons to my care at the College under my direction?" No one could refute the argument.

Men who deprive women of their virtue are of all criminals the most abominable. Men who trifle with women's affections are murderers. Those who outrage and oppress women, and in so doing resist their own conscience and God, must expect to reap the result of their own conduct. Sin has its reward. I pray that our nation will turn from the evil practices and easy morality which cast a blight upon us, and that the Japanese will be a pure people.

A gentleman came to my office on one occasion and confessed to having a weak will, and therefore unable to control his desires. His particular weakness was lust. I counselled with him, prayed with him, and encouraged him to seek the Salvation of Jesus Christ. Several months later, at a New Year Party of business men he proposed that no Geisha girls should be hired in connexion with any of their special events during the year. He and his family are now good Christians and they enjoy purity and true happiness.

It is the salvation of Jesus Christ in the human heart alone which is the antidote which can counteract the evil scourge; and I pray that the heart of Japan will be cleansed of prostitution in all its forms, and of all its attendant miseries, physical and spiritual. Only then may we anticipate with assurance a future of peace and progress.



## A VETERAN REVIEWS THE WORK

### An interview with Miss Gaines of the Hiroshima Girls' School

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HARRISON COLLINS

Vigorous and straight and clear-eyed as one her own pupils, Miss Nannie Gaines is once more in active control of the Hiroshima Girls' School, the flourishing institution she herself established forty-three long years ago. Your correspondent found her, characteristically, the calm centre of a purposeful whirl-wind, quite the antithesis of the conventional idea of a principal *emerita*. No stuffy air of retirement pervaded that room: on the contrary, messengers were coming and going; teachers and students dropping in for a moment's consultation; and even a former pupil or two calling to enjoy the unusual spectacle of a 'household god' who had refused to stay put away on the god-shelf. Under such circumstances this interview had to be secured; but for that very reason, perhaps, the unavoidable lack of coherence may be counterbalanced by an equal access of vividness.

It seemed natural to begin with the subject closest to hand and dearest to Miss Gaines' heart: the education of Japanese women. What were some of the *desiderata* for its improvement, I asked.

"Less official interference!" came the instant response. "Despite the efforts of Professor Palmer and the rest, English, as conceived by the Department of Education, might as well be a dead language. Here's Miss Johnson just back from America and full of ideas that she can't carry out for lack of time due to official restrictions. There's too much translation of stilted texts and there's too little practical English. Why, mighty few Imperial University graduates could write an English letter our fifth-year girls wouldn't be ashamed of. You'd think the authorities would finally realize of themselves the handicap that this ignorance of fundamentals places Japan under on all occasions demanding the use of a foreign language. But they





don't seem to care in the least, and go on teaching English as though it were a branch of logic or philosophy. I envy Mrs. Hani of Tokyo, who publicly states that her school tries to prepare its pupils for life and not for examinations."

"Have you a similar complaint to make against the regulations governing the purely feminine side of Japanese education?"

"No, not at all. The standard of women's education in this country is constantly advancing. When I came here very few girls completed even the primary course; but now that manhood suffrage is a fact, with the franchise for women in the offing, it is only a matter of time before facilities for women will equal in every way those already provided for men. With that point gained, and the Confucian idea that to be a good wife and mother is the sole aim of woman abandoned, a general cultural levelling-up must come. Indeed, even now it is chiefly in the matter of English that we suffer; and if all the Mission-supported schools were to memorialize the Department and set forth their special qualifications for teaching real English, more freedom might possibly be granted."

I asked her what experience in her long career as a teacher had given her the greatest and most lasting satisfaction.

"To see the fine sort of women and wives we have turned out. Even when not formally Christians they usually exert a strong and wholesome influence. Their loyalty also is beautiful to look upon, though too often directed toward a person. It is touching, as happened the other day, when a high military officer in full regimentals, in visiting his old kindergarten teacher, laughingly recalls the words of the songs she taught him long ago. One such man, by the way, a merchant in Tokyo, built a kindergarten of his own last year. And when a young mother, a recent graduate, told me that her bouncing baby was being brought up in strict accordance with the course of dietetics she'd taken in school, and furthermore that he'd never had even a cold, it made me happy somehow. And one of our older graduates, who left school twenty-five years ago, told me last month that she'd always kept up her reading and studies, just as we'd advised her to do when she was a student..... Oh, there are many satisfactions to be found in teaching in Japan!"

"And your greatest disappointment?" I ventured.



"This : that although ours is the oldest girls' school in Hiroshima, and in spite of the fact that we've spent so much money and pains on it, most parents still prefer to send their children to Government schools that are no better, merely for the prestige the Government label confers."

Our talk drifted to a point whence we could take in the larger aspects of the work as a whole. I asked Miss Gaines what in her opinion were some of the weak spots in Japan missions generally.

"The great waste in mission work lies in denominationalism, which may have had some excuse once but has precious little now. Also, there are altogether too many conferences over nothing. We ought first to get down to work so as to have some real experiences to talk about. Over-organization and a Soviet-like love of committee-meetings are other drawbacks of the modern system. The younger missionaries are bound hand and foot by the latter, having to consult this or that "authority" before they can call their souls their own. On the other hand, I should like to say, even at the risk of seeming self-contradiction, that I think forced retirement at a fixed age, irrespective of the individual's state of health, a great mistake and waste of material. Often the younger members of a mission cannot take the place of the veterans immediately ; and anyhow, why should the young ones be left to make all the blunders their elders couldn't help making? Under the present regime experience is set at a discount."

"And the future of missions in this country?"

"I am by no means a believer in quitting at this stage of the game. Missionaries will long be needed as advisors and as upholders of standards. Hitherto they have themselves been leaders, a role hard to give up. Which reminds me, however, of a teacher of calisthenics they had down Nagasaki-way. Her work with the girls there was so much admired that she was asked to give a public exhibition. When the day came she was laid up with neuritis ; but in the meantime she had trained Japanese monitors so well that they did the job better than she could have done. So with us : we should limit our future direct evangelistic efforts to training leaders, and break new ground only in out-of-the-way places, or ways, where others cannot or will not venture. Look at Miss W— of the A— Mission, off



up there in X—. Some of her country boys are becoming the best preachers we have!"

"And what do you think it is that chiefly ails the Japanese Church?"

For the first time during our conversation Miss Gaines hesitated.

"That's hardly for me to say. They have their own special problems. But since you insist on having my opinion, and without intending any offence toward our good Japanese brethren, I should say that the Church has worked so hard to build up an independent institution that it has forgotten its real mission: namely, to deliver to high and low alike the saving message of Christ. In Japan as elsewhere the Church has fallen victim to the cult of excessive respectability. Kagawa, whose greatest work, perhaps, has lain in bringing back this realization of what the Church is for, Kanamori, Yamamuro, and others plainly show by their success that the people are ready and waiting for the real Gospel when they get a chance to hear it. The Church at present is too 'high collar'; but if it took off its kid gloves and got down to work it wouldn't need to worry. (I'm not talking about the pastors so much, you understand, as about the members, who too often appear to think of their own congregation as being a select little club). I have great faith in the essential moral and spiritual soundness of the Japanese; at bottom, like most other great races, they are a religious people."

To my final query as to what she thought had occasioned her own remarkable and long-sustained success, Miss Gaines' invincible modesty, which trait I have long noticed often accompanies the apparently opposite one of extreme outspokenness, would vouchsafe me no direct reply. The most I could obtain here was some wise but well-worn aphorisms.

"When you have a job just stay by it.....It is little by little that builds the house.....There's too much shifting around nowadays; nobody seems to have any roots.....Some people have said that I had no nerves; but the truth is I had so many of them that I simply had to put them in a box, lock it up, and then sit on it."

Miss Gaines has no love for Karuizawa or other summer resorts. Her greatest recreation is found in paying visits to old graduates scattered all the way from the Hokkaido to China; and it isn't her fault that these journeys, in which she is handed on reverently from





home to home, are apt to turn into something resembling an Elizabethan progress.

Recently she and her sister, Miss Rachel Gaines, moved into the new Gaines Hall, the splendid gift the Alumnae made their beloved teacher on her fortieth anniversary. The house was originally intended for her exclusive use; but with characteristic foresight and generosity she occupies but one-third of it, and even that third opens on to the Alumnae Association Rooms, so that it too will be theirs when she no longer needs it.

Characteristic also was the dialogue that took place the other day at Hiroshima Station, when we were returning from a sad leave-taking with the Stewarts. Some one having facetiously remarked that, like Tennyson's brook, Miss Gaines went on forever:

"No, nothing so poetical as that," she chuckled, vastly amused. "Before automobiles came in I didn't know what I was like. But now I know I'm the fifth wheel, or extra tyre—old and battered and full of holes, but strong enough to be pumped up again and used temporarily until the car can reach the garage." And then suddenly running her words together and becoming almost unintelligible, as is her wont when both pleased and embarrassed: "Eventheshape's significantperfectzero."

To which one who knows her can only reply: "No, Miss Gaines; those aren't holes you see. They are only the marks of an achieved mileage, proofs of tried quality. And if you really must call yourself a zero, remember it's the kind of cipher the Great Mathematician uses when He wants to multiply the effectiveness of ordinary figures by ten!"



## JAPANESE BUDDHISM AND WOMANHOOD

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GYOICHI IIDA

“As a child, obedient to her father; as a wife, obedient to her husband; as a widow, obedient to her son; with no will of her own”—such is the famous statement in the sutra of Manu as to the social position of woman. There is a well-known Japanese proverb which says that an old woman must obey her young son, but it probably owes its origin to the above saying from India.

As the Buddha himself was born in an environment in which such ideas were prevalent, even though he taught that there was no essential distinction between the four classes, yet actually he recognised an essential difference of rank between men and women. For example, at the beginning of the 8th sutra of Gurudharma occur these words: “A nun of a hundred years must welcome and pay her respects to a monk of one day.” Such a statement makes it easy for us to understand the Buddha’s attitude.

In China the superiority of man to woman was taken for granted. This idea, both in its social and in its ethical sense, comes away back from the Shu period. Confucius also is credited with the words “Woman—in the home obedient to her father, on marriage to her husband, in widowhood to her child; she is never to have a will of her own”—a statement which is practically the same as that of Manu quoted above. There is no need here to discuss how much the one owes to the other; it is sufficient to point out that both are intended to place woman definitely on a lower grade. In this connexion it may be well to compare the seven causes given as justifying divorce, namely “for not obeying her husband’s father or mother, for childlessness, for adultery, for serious illness, for jealousy, for gossip, and for theft.” To impose upon womanhood penalties so manifestly unjust and unfair was in no way regarded as anything strange, and was quite in accord with the custom and moral standards then prevalent in China.





This ideal became all the more firmly entrenched in the life of China when Buddhism appeared and made it its own. In short, Buddhism and Confucianism united to keep down the social position of women.

On their entry into Japan these two allies brought with them the idea of the inferiority of womanhood, or at all events man's predominance over woman. It is probably not too much to say that until that time Japanese society had tended to look up to woman, and in consequence the social position of woman was high. As however this viewpoint may be challenged it will perhaps be better to look first of all at some of the facts which suggest it.

In the old stories of the creation of Japan, the legend of Izanagi and Izanami shews quite clearly that women were ranked higher than men. When they met it was Izanami who took the initiative and started the conversation, as the words "*onna saku ni mono iu*" ('the woman spoke to begin with') shew. That this gradually changed and man came to take first place is probably due to the displacement of the matriarchal system by patriarchy. Again, the sun-goddess in the highest heaven was a woman. It was she who exercised supreme power at the time of Japan's beginning. It was before her that the eight hundred million gods danced as they sought to lure her from the cave in which she had hidden herself. The leader among these gods was the goddess Usume. In the same way the stories of Susanoo and Lady Inada, of Jimmu Tenno and Princess Isukeyori, of Prince Yamatodake and Princess Yamato, of Princess Tachibana, and finally that of the Empress Jingo, who actually subjected foreign countries to Japan's rule,—all these stories make it possible to say without fear of exaggeration that Japan's early history was acted on the stage of women's life.

Even after Buddhism and Confucianism had entered Japan, the social activities of women continued much as before. Of course the teaching of these new religions with regard to the relations between men and women were not to the advantage of the latter; nevertheless after their appearance there were still several empresses, who ruled in their own rights, conspicuous among whom were the Empresses Suiko and Komyo. But what is perhaps an even more striking fact is that much of the literature produced during the Fujiwara Period was from the pens of women-writers. In "The stories from the Genji"



we have a really first-class work by a woman writer of a thousand years ago. Has Europe anything of age of a similar class?

After the Kamakura Period, during which authority had passed into the hands of the knights, the relation between men and women underwent a sudden transformation. This was in part due to the fact that military force and violence were not suited to women. As a result of the rise of the knights, the system of retainers was introduced, and woman was placed more or less in their rank. The wife of a knight was little more than a servant among servants; that she should have such a position was considered to be worthy of praise. In the stories of the knights of those days the examples of Taira no Masako, Matsushita Zenni, the mother of Kusunoki Masatsura, and Kitano Mandokoro are all typical women of the period, who were largely subject to the Buddhist ideals of the period.

In the Tokugawa Period resignation or submission was regarded as the most prized jewel in woman's character. The period was one in which Confucianism was supreme and the Confucian doctrine of the superiority of man over woman was practised to perfection. Buddhism was not without its influence on these ideas, but the driving force came from the other. Buddhism as such during this period was on the decline; the flame of faith was burning low, and all too often the priest was little more than a puppet in the hands of the politician. The two famous books *Onna daigaku* (Great Teaching for women) and *Onna teikin* (Home rules for women) were typical works of the Confucian scholars of the day. In short the doctrine of the "Three obediences and the seven divorces" was accepted as the unchallenged standard of the day. To understand the significance of this it is only necessary to read the plays of Chikamatsu and see what was his conception of "the chaste and virtuous woman."

The Restoration, which marked the return of the Imperial Power, marked also the restoration of the ancient regime. This fact is one of great importance, for in it is to be found one of the causes for the modern change in the relations between men and women. The Restoration was a reversion to the old ideas.

Of course one of the immediate causes of the Restoration or whatever we may call it was Western civilization and in particular Christianity. The outstanding prophet of this new age was without doubt Fukuzawa Yukichi. His criticism of *Onna daigaku* was the



last nail in the coffin of the feudal ideals of womanhood. Towards the close of the Meiji Period and before the advent of the 'new woman,' there were many changes in the relation between the sexes.

In the *Gikai* (Parliament of Japan) of 1922 the ban on women attending political meetings was removed, and in the following year the first Women's Suffrage Bill was introduced. In 1929 a Bill was introduced which had as its purpose the giving of the full rights of citizenship to women. Indeed these two bills embody largely the ideals of the present Women's Suffrage Movement.

Such being the state of affairs the question pertinent to our subject is, What is the attitude of the Buddhist of today towards all these present-day questions? What has he to say, for example, on the subject of women's education? or women's social service? or women's suffrage? An answer to these several questions is given by Dr. Takakusu of the Imperial University in Tokyo, who is a recognised authority on Buddhism and who is thoroughly conversant with these modern questions. I can do no better than quote from a recent article of his in the magazine "*Women's culture*."

In the first place with regard to women and education he says, "This must be given on the same basis as that of men. To think otherwise is unreasonable. The universities, therefore, should be open to men and women without distinction."

With regard to women and social service he writes, "I think the age will come when women exclusively will be responsible for this. To them the work is based essentially on their instinct of mother-love."

In the third place with regard to the temperance movement and the agitation against licensed vice he remarks, "Hitherto almost all the efforts against licensed vice have come from Christian women. Whether its success be for this reason, or to the tendencies of the present day, or to the influence of the West on Japan, I will not say, but the benefit of it all has at any rate gone to those who first put forth the efforts."

"Finally with regard to the movement for women's suffrage..... I used to regard it purely as a matter for the individual, to be supported or not at choice; but I am now teaching my women pupils that they must seek for it.....Buddhism by its attitude leads to a negative attitude on such matters.....but one day when women





get the vote and the government of Japan passes into their hands it will come about that Christian women only will be forthcoming to take the reins of power. This will mean that Buddhist women will be entirely in the hands of Christian! Even though such an eventuality may never be realized, yet its very possibility makes it incumbent on Buddhist women to get a firm idea of what the suffrage means.....People have been inclined to regard Buddhist women as deficient in activity. Certainly if Buddhist women co-operate with Christians in such movements they will have to give way to them in the end. The average Buddhist woman of today is capable of doing little more than her daily round of duties, making tea, doing her hair, and processing about like a goldfish. Such a state of affairs is utterly unsatisfactory. I feel I must do my best to train women in their activities."

The above quotations shew well how the age has changed and how far Buddhist thought has moved as a result of the awakening of womanhood.

Today we have the Women's Patriotic Association, which was founded by Okumura Ioko in the reign of the late Emperor Meiji, and the parallel Movement known as the Red Cross Society. In 1918 the Young Women's Buddhist Association was formed and suitable buildings were put up, and considerable propaganda has been maintained. Since then the various Buddhist sects have formed "Women's culture societies." Of these "The Shin Sect Women's Association" is the most powerful. It is linked on to the activities of the Honganji Temple and numbers among its leaders women like Mrs. Kozui Otani, Mrs. Komyo Otani, and Mrs. Takeko Kujo. It has already made its mark in several directions such as preaching, education and the study of the arts. In 1920 Dr. Takakusu founded the Buddhist Girls' Association and in the following year the Tokyo Buddhist Women's League was formed.

Among these various activities the cause which has undoubtedly made the greatest progress has been that of women's education. In the past this was almost the monopoly of the Christian forces, but today Buddhism has caught up the Christians in this respect, as the figures given below shew. For example in 1925 Buddhist Girls' Schools numbered a little over 20, but today they number 80. This fact is but a sign of the present-day awakening of Buddhism.



## BUDDHIST AND CHRISTIAN GIRLS' SCHOOLS IN JAPAN

	Buddhist		Christian	
University Grade ... ..	0	(0)	2	(2)
Special Grade... ..	4	(2)	14	(5)
High School and Practical School Grade.	81	(18)	71	(13)

N.B. The figures in brackets refer to the numbers in Tokyo.





## ABOUT LEPROSY AND LEPERS

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H. RIDDELL

*"Lepers" said Bishop Hugh of Lincoln (1186) "are the Flowers of Paradise, Pearls in the Coronet of the Eternal King."*

Although there are but very few countries in the world without lepers, whether they be Arctic or Torrid there are some countries where their numbers almost surpass credence. At the present time it is estimated that there are three million lepers in the world—and not enough "chaulmugra" oil, which is the only medicine of any efficiency, to meet their needs. But chaulmugra is not, as is so often stated, a *cure*: it arrests, but it does *not cure* in the sense of the absolute cures of the Lord Jesus Christ as related in the New Testament.

Neither is chaulmugra oil a comparatively new cure. It has been used all through Asia and Japan for many centuries. Egypt is the nursery of this terrible disease and the country from which it has spread throughout the world. There is a recipe for chaulmugra still extant, written on an Egyptian papyrus leaf, dated 150 B.C. Despite the many attempts in many countries to cure, by medicine and by prayer, no absolutely authenticated cure has taken place since the days of Our Lord.

But why not? His Power is still the same. Sometimes I wonder if it is withheld to compel the nations to take the one plain way open to rid the world of this awful terror: it has been proved that there is one way, namely, sex-segregation. There should be *no leper children*.

In proof of that, there was leprosy in England a few hundred years ago; the disease did not originate there but was brought there by our soldiers after the Crusades. The English people established Homes and insisted on sex-segregation. People gave and bequeathed houses for a few men here and for fewer women there, and in almost less than three generations, leprosy absolutely disappeared.



has never re-appeared until now, when the increased travelling facilities of the present time bring lepers occasionally to our shores. Some are Englishmen who have contracted leprosy in India and elsewhere—and they are carefully treated—, others are foreigners who try to enter the country, but rarely succeed.

An experience of several generations leads us definitely to decide that the disease is both hereditary and contagious, but not infectious. It will sometimes disappear from a family for one or two generations, even three, and then quite suddenly appear again, without the person in question having had any contact with the disease.

Again, and happily, no animal ever becomes leprous though many scientists and vivisectionists have endeavoured to render them so. Much can be said to confirm these statements.

It would be a stupendous task to carry out sex-segregation in this country of Japan, but at great expenditure of money and courage, of kindness and co-operation, it could be done.

There is no cleaner or kinder country than Japan; but the leper is considered as beyond the pale, and even to the children he is known as the "outcast" (*hinin*) and the "cursed of the gods" (*enkeibyō*) and his terrible condition accents the statement, until the Love and Mercy of Our Father enters into one's own heart and gives it out.

Yesterday and the day before a leper came to ask me to help him to get back to his own portion of the country—the Loo-Choo Islands, a few hundred miles from the mainland. He said he had been in the Government Asylum seven miles from here, and had there become a Christian through our work there. It was quite true and I was his god-mother. He had twice run away, the second time in the last October, and now wanted to get home; would I give him help? There were certain things to be considered. First—I must not encourage disobedience in Government Asylums; then—I did not think any railway or boat would accept him as a passenger, unless perhaps a cattle train. Next I knew if he were stopped by the police, he would be put into prison and punished for running away; and so I asked him to come the next day for a definite answer, and gave him a little money to live on till then.



The Governor of the Asylum is a very kind and sympathetic man, and I got into touch with him on the telephone and frankly told him what I have written here, and asked if he would be good enough to receive this man for a third time as a special favour to me? Upon consideration, he agreed to do so, saying there was nothing whatever against that man, except that he had run away twice, and he thought that as each time he did so was in October, the reason was probably that he dreaded the cold of the Winter in the Asylum. But before he could be again received he must promise never to run away again. This was quite reasonable, but when the poor fellow arrived to hear my decision this morning he could not be persuaded to return to the Asylum: he pleaded to be allowed to take the risks of the journey to get back to his Mother and his poor home, some 400 miles away in Loo-Choo. He has a very nice face but no legs, both had been taken off in the Asylum, and he gets about on two substitutes made of wood and tin and with crutches. How he holds on to them is a marvel for he has only little stumps of fingers. When he received the money for his fare, he opened a little case he had, with his mouth and pushed the money in!

He will, I think, contrive to send a post-card if he ever reaches his home, and I shall endeavour to put one of our Loo-Choo Christian lepers into touch with him. But can anyone even remotely imagine the misery he has endured, and is enduring! He is only twenty-seven, and he is our brother. Compare him, with other young men of our acquaintance of twenty-seven, strong, athletic, and probably enjoying glorious life to the full.

The Government have now five Asylums which can accommodate 3,000 patients out of the tens of thousands to be cared for. Another is being built: but there are many difficulties to overcome on the part of those for whom the Asylums are intended—the loss of liberty being the chief—and, despite much kindness, the prison-like regulations which so far have seemed unavoidable to the authorities. Also there are criminals among the inmates from whose daily contact many shrink.

In this Government Asylum, towards the end of last year, one of our catechumens was baptized as he lay in bed; he was then so corrupt that there was only one little place on his temple where the sign of the Cross could be made. But, as is usual, his brain was





quite clear, and in February he died such a peaceful and absolutely happy death, that many were helped in their own Faith, and others drawn to Christ. He was converted chiefly through his own son about twenty-two years of age, and also a leper.

Twenty-seven years ago a young man presented himself at our Hospital, asking to become an in-patient. He was admitted, and has never been out of our seven acres since. His story briefly is this: his people were respectable and great efforts were made to pass him through the schools in order to enter the University. When that time came, it was found he was a leper! His people did all they could for him with so-called leper-doctors, but it was of no avail; and out of consideration for the rest of the family it was felt they could not let him go home to live. It would have meant ruin for the family, to have one of the "cursed of the gods" there. It meant no marriages for his sisters and absolute ostracism for all. He understood that, but asked permission to go and look upon his Mother's face once more. It was granted, but he was not allowed to enter his home. He said "farewell" to his Father and Mother for the last time as they sat on their verandah, when his Father gave him \*Y100 and painfully explained that was the last monetary help he must expect to receive and must never again go there. The alternative was to become a beggar-pilgrim.

He went to Tokyo with his Ten Pounds, and while eking it out there, saw something in a newspaper about this Hospital of the Resurrection of Hope for Lepers, and he decided to try it, if he could get to us—nine hundred miles away from Tokyo. It took him three months to walk and beg his way down to Kumamoto.

I can recall him perfectly as when he arrived—a tall good-looking man of twenty-four. It was all horribly irksome, and he hated Christianity. Complaints would come from the other occupants of his room that they could not sleep at times because this man would pour out his feelings and emphasise them by trying to kick his bedding up to the ceiling etc. (There are four patients in each room because it is difficult for a leper to get on quite alone, and so, as far as possible they are arranged to supply each others needs—one with eyes, one with fairly usable hands, one with feet, and so on).

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\* About £10 or \$50.



Anyone can easily run away if they desire to, for we have no walls, only hedges and a few gates, but he simply stayed, indignant with fate and dreading to go out lest he should meet someone who knew him. After about two years, finding he was treated with consistent kindness and care, he began to think about Christianity as the reason for it all, and he became a Christian. He is now forty-seven and, although quite blind, has remained a faithful follower of Our Lord and is most earnest in helping the younger man who come in to know Christ. He has a wonderful memory and knows some of the Epistles by heart, e.g. Romans and Corinthians.

We found that the graves of our lepers in an ordinary graveyard were desecrated, and so a small stone Mausoleum was built in the Hospital grounds. Cremation is obligatory, and all Japanese keep careful record of their dead. But we also found that only on very rare occasions a family would consent to receive the ashes of their dead from us. Generally that person's name had already been crossed off the Family Register and marked as "missing." Neither in life nor in death has the "cursed of the gods" any recognition as a human being, until Christ's Love comes to his rescue. An eldest son, if he is a leper, cannot inherit: in every way he is absolutely cut off, in life and in death.

This young man of whom I have written said, when the Mausoleum was completed:—"Now I feel that I am in Paradise, I have not a care in all the world, and I know where my ashes will be until the Resurrection morning, when I shall go forth with all my friends to meet Him at His coming."

Many years ago a brother and sister entered the Hospital as patients, both were certificated Government teachers. After a time the brother asked permission to go home for a few days "on family matters" and when he returned begged that one of their former pupils might be admitted to the Hospital.

Her story is this. Her people were poor country gentry: her mother married someone her family did not approve of and she was legally cut off. In time a little child was born, and one early morning it was found on its grandmother's doorstep in a basket with a note from its mother begging her to take care of her baby for she and her husband had decided to drown themselves together, having no means of subsistence. The grandmother dearly loved the child! and





at her death, one of the Aunts took her to educate with her own children. All went well until Haruko San was about sixteen when in the winter she developed exceptionally bad chilblains; no remedy proved effective, and her Aunt took her to a doctor who eventually decided that the chilblains could not be cured because the child was a leper! Her Aunt was afraid to have her in the house since her own children's marriages, which had been arranged for, would have been broken off and the whole family ostracised; so they put up a little hut for her near a bamboo grove and a stream, at some distance from the house. The Aunt took food to her two or three times a week but otherwise she was quite alone.

The nights were terrible because of the creatures, foxes and the like, which tried to enter her hut attracted by the food. Then a complaint came from the village below that she was polluting the stream, and that story reached her former teacher, then (and now) living in our Hospital, and she sent her brother to see if anything could be done. He told poor Haruko San of the Hospital where he and his sister were being cared for, but she refused to believe that anyone would be kind to lepers. He insisted that he was speaking truly and at last she said "Then take me there!" He replied "I must first ask the lady there if she will receive you, wait just a week and you shall have her reply." With that she burst into angry tears, and said "she knew he was lying," and that she "had prayed to Buddha for a whole year to make someone kind to her, and what he said was not true—no one was kind."

He begged her to wait for his answer. Of course I gladly consented. She was twenty then, and one of the most beautiful of girls, but alas! Only little stumps of fingers! She is forty-seven now, and in all these years, relieved of a great burden, as her relatives doubtless were, not one word of recognition has ever come from them. Despite all her drawbacks—e.g. she has never been able to do her own hair, or entirely to feed herself, and she is now very weak,—she is always sweet and patient and helpful to the spiritual life of her fellow patients, looking forward to the time when she and they will be "forever with the Lord."



# WOMEN WORKERS IN JAPAN

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TOMIE ANGAI

## The Rise of Women's Work

As a result of the change in the industrial conditions of this country and the progress that Japan has made in this direction large numbers of women have now gone forth into the world of industry, who hitherto have been wont to remain at home. In other words women who till now have been obliged to live at home are now being compelled to enter factories and shops, offices and other occupations. This does not imply that hitherto they have been idle in their homes; on the contrary they have practised sewing and various other handicrafts; in order to bring in some income. But woman going forth as a worker to earn a day's wage is a comparatively recent phenomenon in Japan.

Up till recently it has been largely the women of the lower classes who have been driven out by poverty to earn a living, but nowadays economic conditions are compelling those belonging to the middle classes also to sally forth in quest of work. In addition the increasing desire on the part of women for independence has also been a contributing factor. Such women are today recognised as belonging to the professional classes. There are no reliable statistics as to their number, but after examining various tables I think we may estimate the number of those working in factories to be about 1,200,000, and those in government offices, schools, companies, banks and the bigger shops about 1,000,000. In the recent census the total number of women workers is set forth as follows:—



Classification.	Management	Employees	Workers at home	Total
Agriculture .....	1,000	5,895,000	149,000	6,045,000
Fishing .....	—	40,000	7,000	47,000
Mines .....	—	98,000	14,000	112,000
Factories .....	8,000	1,199,000	116,000	1,323,000
Trade .....	13,000	586,000	197,000	796,000
Transport .....	7,000	53,000	17,000	77,000
Public services ...	139,000	122,000	88,000	349,000
Miscellaneous .....	—	174,000	9,000	183,000
Domestic Service...	—	—	5,000	5,000
No occupation.....	—	—	56,000	56,000
Totals .....	168,000	8,167,000	658,000	8,993,000

Among those listed above, are those who while working in the homes of the rich have their own homes, which may be on the premises of their masters; while on the other hand those classified as workers at home may include many who are in domestic service.

According to the statistics of the Social Bureau of the Home Department, which were issued at the end of 1928, the number of women workers is as follows:—

Factories, including those in government employ,	1,031,688
Mines... ..	61,783
Transport ... ..	33,445
Casual labourers ... ..	406,696
Total ... ..	1,533,612

By adding to them the number of those in the first list under Agriculture, Fishing and Domestic Service, we get a fairly accurate idea of the numbers.

The great majority of these women are unmarried and round about twenty years of age. Those in factories and mines in the main have had an elementary school education; while nearly all those employed in public service and trade have had a middle grade education or specialized training.

### The Nature of Women's Work

According to the U.S.A. census of 1900 there were 300 occupations of which in 18 only women were not employed. Japan certainly has not progressed as far as this. Nevertheless the kinds of work





in which women in Japan are engaged include doctors, dispensers, dentists, assistants to dentists, music teachers, art teachers, teachers, nurses, governesses, midwives, librarians, actresses, editors, factory managers, writers, guides, and detectives. In technical matters there are to be found women architects, teachers of sewing, teachers of sewing-machines, short-hand writers, typists, seamstresses, telephone girls, hair dressers, barbers, masseuses, and beauty-specialists. In the business world etc. are to be found office clerks, bank clerks, public officers, government clerks, secretaries, tram conductors, ticket sellers, women-warders, shop hands and insurance clerks. Among the new professions are listed cafe waitresses, mannequin girls, garage attendants, chauffeurs, photographers, lift-girls, women-commissionaires, dancing-partners, ma-jong partners, attendants, billard assistants, day-labourers, head servants, etc. Of the above dancing-partners have come in only during the past few years, while mannequin girls first appeared last year. The former number 260, the latter 100. Ma-jong girls belong to a profession only two months old!

### Increase of Women Seeking Employment

There are no definite statistics to shew the rate of increase of the number of women seeking employment, but the following statistics cover a certain number of them.

	1921	1922	1923	1924	1925	1926	1927	1928	1929
Public Labour Exchanges.....	14,435	23,591	46,251	82,765	92,156	94,096	114,708	129,135	179,569
Private Labour Exchanges.....	316,445	320,496	295,856	358,861	428,427	484,572	570,879	383,289	387,766
Totals .....	330,880	344,087	342,107	441,626	520,583	578,768	485,587	512,424	567,335

In other words in nine years the numbers have nearly doubled. Not long ago a big department store published an advertisement inviting applications for shop assistants. As a result of the advertisement, which appeared two or three days running, over 500 girls applied.

In 1926 among the 52,083 girls who graduated from high schools, only 2775 found employment. 13,645 went on to other schools, and after a year or two of specialized training found employment; but of the original number, 33,663 remained at home.



## Salaries of Working Women

As a general rule the salaries of women workers are very low. In comparison with men they lack experience and training and ability which partly explains the fact.

An examination of the reasons for their seeking work reveals two things, namely that their purpose in seeking employment is either to help the family budget or else to lay aside a small sum of money before marriage. As soon as they are married they give up their work.

For these reasons their average period of work is only two or three years which prevents them getting the experience which a longer period would bring. Also, in helping to increase the family budget they are not wholly dependent on their own efforts for their livelihood and so there is not the urge of necessity for a high wage. This makes them content with a lower figure.

Another reason for their receiving a lower wage is simply because they are women, and society deems them to be only entitled to such.

The following figures shew the rate of wages paid in various professions according to the statistics of the City of Tokyo for 1920. At present there is a slight difference but these figures are sufficiently near to be of value.

Profession	Highest monthly income in yen	Lowest monthly income in yen	Average income in yen
Doctors .....	700	200	300
Musicians .....	500	150	200
Actresses .....	700	100	200
Educationists.....	300	120	150
Chauffeurs.....	300	80	150
Guides .....	150	80	100
Masseuses .....	150	50	100
Shorthand writers .....	150	70	90
Waitresses.....	200	20	70
Teachers (middle grade).....	142	70	100
Teachers (elementary grade)...	100	45	70
Typists .....	100	36	50
Clerks.....	75	24	35
Nurses .....	100	35	50
Women-catechists .....	90	40	60
Sewing-teachers .....	90	40	60



Profession	Highest monthly income in yen	Lowest monthly income in yen	Average income in yen
Telephone girls .....	83	20	35
Shop-hands .....	85	20	35
Day secretaries .....	45	15	27
Domestic servants .....	20	10	15
Attendants .....	50	30	40
Factory hands .....	70	15	26
Dancing partners .....	250	50	120
Majong partners.....	40	20	—

(N.B. The last two names on the list are from the latest figures.)

The average monthly wage of women engaged in professional work is between thirty and forty yen.

### The Cry of the Woman Worker

Women engaged in professional work of various kinds are now beginning to make their voices heard, and are asking their employers for an increase in wages, better care of the health of workers, the additions of libraries for workers, and regular rest days. From society in general they are asking for greater recognition of their ability, equal treatment with men. They are demanding that their personalities be respected. They want better understanding and more sympathy, especially from their employers. But equal treatment is their chief demand.





## WOMEN AND CHRISTIAN CITIZENSHIP

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KIKUE IDE

In the 56th ordinary session of the Imperial *Gikai*, (the National Legislative Assembly of Japan), which was convened in December 1928, a Women's Legal Citizenship Bill was submitted to the Lower House by more than half the members of the different political parties, almost in a spirit of competition. Indeed, there was no period in the history of the woman suffrage movement of Japan which gave a prospect more promising than it did at that session of the Imperial *Gikai*. It was believed at one time, by almost all, that the proposed bill would pass the Lower House without difficulty.

In anticipation of this, woman's organizations in the land, particularly those woman suffrage bodies directly concerned with the fate of the proposed bill, made special efforts to strengthen themselves and to appeal to the *Gikai* through the public. For example the leading suffrage organizations in the Capital, under their joint auspices, held a "Petition-Day" on January 27, 1929, while the Women Citizens Association of Japan, originally started by a group of Christian women in Osaka, held in West Japan a "Women Citizens' Day" on January 19, 1929. On "Women Citizens' Day" was launched for the first time in the history of the Woman's suffrage movement, a campaign called, literally, "The Women Legal-citizenship Petition Street-signing." These important petitions, together with others, were presented to both houses on January 22-23.

In spite of all these and other efforts made by various women's organizations, however, and in spite of the then bright prospect of the Imperial *Gikai*, the fate of the passage of the bill was doomed at last; to our deep regret, it was blocked in the Lower House by the opposition which sprang up all of a sudden in a certain quarter in the then dominant Seiyukai ministry.

In the 57th session of the Imperial *Gikai*, which ended in the dissolution of January of this year, followed by the so-called general election of February last, suffrage bills were again submitted to the



national legislature. Although their submittance this time was a matter of formality, since dissolution was anticipated by all, it is interesting to note, whatever may be the explanation for the fact, that all the political parties both old and new were deeply concerned in the matter, and that the Seiyukai made practically the same proposal as a party-bill with the signatures of 180 of their members in the support of it.

In the forthcoming ordinary session beginning on April 21st, the question may not be considered seriously, owing to the special nature of the session; but much effective consideration of the question of women legal citizenship is now fully expected,—provided politics runs its course smoothly—in the next 59th ordinary session of the Imperial Gikai at the end of this year. At that time, the question will be indeed a challenge to both of the dominant parties, the Minseito and the Seiyukai.

Thus, the recent development of the women's movement, particularly in the last two or three years, indicates something which is extremely significant in its direct bearing upon the attitude of women as well as the public toward the question. It shews that the Gikai, the mouthpiece of the people, has now come to the point of taking up the question for itself. The two general elections carried on under the universal manhood suffrage law of 1922, have strengthened the argument in favour of it. Indeed, the day of controversy has gone forever. Women masses are beginning to realize more and more the need and the right of securing legal citizenship for themselves. Whether it be the legal establishment of women as human beings, or as wives or as mothers, or whether it be for any other constructive and effective permanent work for the true welfare of children or of society at large, women themselves are convinced, over and above the sacred theory of human rights, through their long experiences of hardship and suffering, that they must establish themselves first of all as legal citizens of the country.

In the dawn of political consciousness awakening in the hearts of the women of the country, which may be said to characterize the first page of the women of the Era of Showa, the women of Japan are confronted with the challenge of citizenship, namely to work with the sisters of other lands toward the establishment of World Citizenship in the community of the families of the nations of the world.



At this momentous period of struggle for securing legal citizenship and working and striving toward the establishment of world citizenship, what then should the attitude and the relationship of the Christian women of the land toward the women's movement, and what responsibility, what purpose, what spirit that they should manifest, through and for the cause?

In this connection, it is highly important for the Christian women to know, in the first place, where they stand; or in other words, to have knowledge of their relationship already established to women's questions in general.

To begin with, it is needless to dwell upon the activities and service of the women of the church for the betterment of society in general, and for women and children in particular. Their influence, though in many ways covered and unseen, is for this very reason the more far-reaching and far more precious. Through their churches, and bodies affiliated to them, including such organizations as their church women's societies, their Sunday-schools, their Christian Endeavour Societies, their prayer-meetings, and many other meetings, gatherings, conferences and evangelistic campaigns, and through their personal channels as members of the church they have made their power felt. How often do we hear with joy and thanksgiving those touching and beautiful stories of men and women who were taught by them in their childhood of the love of God and Jesus Christ, and are now some of the most vigorous Christians in our midst.

Besides the work in their churches, Christian women are reaching women in general through such Christian women's organizations as Y.W.C.A. and W.C.T.U. or through the practical religious agency of the Salvation Army.

The very fact that women consider themselves as integral parts of the church as well as of those organizations directly and indirectly connected with it, and do their part, is in itself a tremendous contribution. It is a motor power in pushing the women's movement forward. It demands and claims the response of every one of the women of the country to give herself in service as a good and useful neighbour and a good citizen.

And what of the Christian Home? Therein lies the potential future of Christendom in Japan, which will be, without doubt, a great blessing to the land as well as to the world. There the little ones





are early taught to be united in prayer, praying not only for themselves but for those less fortunate. The Christian women of the land through their home life, are rendering a service of the utmost value towards the solution of many hard problems of society; they are thereby contributing in a most effective manner to the women's movement which stands in its last analysis for the establishment of the sanctity of the home. It is the motherhood of humanity stretching forth a healing hand and touching one of the most vital yet sore spots in women's problems.

Behind the Christian home we see the Christian schools, constantly pouring their purifying strength into the women's movement of the country in general. Ever since the day when the first mission schools of Japan were established and opened by our early missionaries for the education of women and children, teaching them the first lesson of "love thy neighbour" and setting them free from the bondage of hundreds of years, ever since then Christian women educators in this land have been devoting themselves in the most precious work of Christian educational services, and have been sending out to the world and society, hundreds of thousands of graduates from Christian institutions, ranging from the kindergartens up to institutions which stand for the highest education of women. The seeds sown in hardship by our early predecessors are beginning to bud and bear the most lovely blossoms and the most precious fruit.

As they have shared in the great love of Jesus, who set before us the supreme living example of the Good Neighbour, Christian women have found their task in manifold ways in the field of social service. Through their work in orphanages, in hospitals, in settlement houses, in nurseries, and what not, Christian women discover themselves to be in the midst of the hard and yet constructive struggle for the true emancipation of women, socially and spiritually. It is in this field of social service that many Christian women are found who are engaged in the women's movement.

In the second place, it is important to consider, especially in reference to those Christian women masses on the one hand and those Christian workers in religious, educational and social fields of service, on the other, the more direct and specific influence that Christian women have on the women's movement.



Thus, looking back over the history of the women's movement in Japan we consider these few high water marks which were reached in the past. For example, take the Juvenile Prohibition Act of 1922, which was indeed the crystalization of Christian endeavour and which shewed great efforts of Christian temperance organizations, supported by Christian statesmen of the time, and loyally carried forward by masses of Christian men and women. Again consider the only achievement so far made in suffrage—the revision of the Public Safety Police Regulations of 1922, which made it possible for women to attend political gatherings and hear political speeches. Among those who made special efforts to attain the goal are found those Christian women of the time keenly interested in the political emancipation of women. The new Prohibition Bill, which forbids those under 25 years of age from drinking intoxicating liquors, has been pushed forward mainly by those Christian purity organizations, with the support of the Christian population of the land. As to the abolishment of the public prostitute system, the W.C.T.U., and other church women's organizations have taken the lead in these campaigns. The revision of the Criminal Code, Art. 183, which seeks to establish the principle of equality of man and wife, and which is at last on the eve of success, was first conceived of by Christian women, the late Madame Yajima and others; and it was indeed as a result of the agitation of Christian women that this was put for the first time, in the form of a bill to be submitted to the Imperial Gikai. With regard to the woman suffrage movement in Japan, two leading suffrage organizations in Tokyo and one in Osaka are under the leadership of Christian women. Indeed, the first public endeavour toward the securing of legal citizenship for women was made in the early spring of 1928 by a group of Christian women in organizing their Women Citizens Association.

Lastly, the international activities of Japanese Women have been so far found within the domain of Christian women. The very names of such organizations like W.C.T.U. and Y.W.C.A., remind us of their historical significance. In connection with another international body, the University Women's Association of Japan, which has been recently established, it is most encouraging to find that practically all of the participants are Christians.

Not only in organizations but also as individuals, Christian



women are striving for international service. Thus, for example, most of those delegates to international conferences, the first and greatest of all being the First Pan-Pacific Women's Conference held in Honolulu in the summer of 1928, were Christian women.

Internationally as well as internally speaking, therefore, Christian women's relationship to the women's movement in the past and the present is too closely interwoven together to be disregarded.

And yet, Christian women must bear in mind that if anything they have done has proved to be of some service for the Women's Cause all the honor and glory of their service are entirely God's. As they face the challenge of the future of the Women's movement, Christian women must keep their hearts fresh with the sense of gratitude to God for what He has done already for the women of Japan even through their humble services. They must find, in lowliness of spirit, in their relationship in the past to the women of the country, a source of inspiration for the greater service of the future, as they look toward the establishment not only of women's legal citizenship but through it and for all times, of Christian Citizenship.

Toward the establishment of Christian Citizenship! Whether it be the problem of securing legal citizenship, or that of realizing world citizenship, Christian women, fundamentally speaking, must keep their aim pure and penetrating through their endeavour for solving the problems which confront the women of Japan to-day. The Christian women of the Era of Showa are challenged in the dual sense of the word 'citizenship,' spiritual as well as legal. Can they stand the ordeal?

In the midst of the din and clamour of the women's movement, Christian women are thrust into front line of the struggle by the loving Hand of Providence to serve in the service of true, Christ-like love. Christian women, both those who lead and those who follow, must stand with one accord, in the spirit of Christ, the Master; they must strive onwards along the path of Christian womanhood which God is now opening up before them. As "good Samaritans" Christian women must remember in their love of service, the neglected masses of 8,167,000 women labourers—more than a half of the entire labour population of the country. They must not forget suffering womanhood, so sadly and so cruelly treated





in the public prostitute system which still flourishes in this Era of Showa. The time has come for women to lift up their torch of faith and stand on their own feet with the renewed strength of responsibility. As day by day the Christian women of Japan experience the infinite glory, the perfect peace of mind, and the boundless joy of those who bear the thorny crown of love for Jesus, as they realize the special and unique position assigned to them, they must rise with the openness of spirit and purpose, for carrying through that task which has as its aim the establishment of Christian Citizenship in this land and in the world.



## THE CHRISTIAN MESSAGE TO EDUCATED WOMEN IN JAPAN

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K. SUGIMORI

In one of Pirondello's plays there is the story of a young Sicilian musician, a drummer in a local orchestra, who sent his sweetheart to Rome and furnished the money for her musical education. In due time she became a *prima donna*, and the young musician went to Rome thinking that the time had come when they might be married. To his great surprise he discovered that his former sweetheart had become such a sophisticated young woman that she had very little in common with the country bumpkin that he was. Recognizing the tragedy of the situation he returned alone to his Sicilian home.

To me this story suggests an analogy of the relation of Christianity to the educated women of Japan to-day.

No one can deny the tremendous contribution of Christianity toward the emancipation and awakening of women. No doubt the education of women owes much to Christian institutions opened by foreign missionaries in the beginning of the Meiji Era, and it will not be an exaggeration to say that these mission schools were nurseries, as it were, of the awakening of Japanese women. Women, whose sphere of life, hitherto, had been limited inside of the home in which there was no opportunity for her inborn ability to be revealed and was kept unknown even to herself, now became aware of her real self as an individual and of her ability which is equal to that of man if only given opportunity to be developed. It was not only education that raised the position of women but the Christian emphasis on the worth of every personality regardless of sex differences also had much to do with it.

A more significant feature of these early institutions was that, along with the intellectual development of women, they engaged themselves in character building and produced women with the spirit of adventure and of making Christianity vital to their lives. The spirit of service and sacrifice was not new to Japanese women. For many generations,



they had been practising it among their family members. When their sphere of service was widened through the vision of larger life in the teaching of Jesus, this principle of Christian teaching was taken up by women quite naturally and with enthusiasm. Moreover, a higher standard of morality given by Christianity developed in women a keen consciousness against injustice and evils of the world which could not but arouse them to stand for social salvation.

Being thus lifted up by Christianity, women came to realize their need and responsibility for the betterment of the world. This awakening was not only among those who had been directly influenced by Christianity, but was spread among all women, most of whom were quite unconscious of the Christian influence in their new ideas. With all the other factors that had brought about the awakening of women the contribution of Christianity can never be ignored. Christianity in those days was certainly leading social progress in a real sense.

Let us now see where women are in the present time and where Christianity is. Women are no longer confining themselves in a special castle of their own outside of the world current, but, like men, to-day, live in the scientific age. When we speak of educated women we cannot speak of them as different from men in so far as their intellectual ability is concerned, although in some lines of knowledge we must admit their inferiority to men; this, nevertheless, is not their fault but rather the fault of society which has not given women the same opportunity that it has given to men. What seems intellectually doubtful to men is doubtful to women just the same. If men cannot easily believe what they cannot prove, neither can women. If men cannot be satisfied with the simple faith of their fathers, neither can it satisfy the minds of women. In their simplicity of mind women accepted Christianity as was taught to them with perfect ease, thinking every phenomenon and every happening in their daily life was a manifestation of the will of God and finding no intellectual difficulty with the primitive way of putting religion and life together. But with their intellectual development and the broadening of their social knowledge, together with the materialistic tendency of the world, they have become as sceptical as the author of Ecclesiastes when he said,.....“vanity of vanities, all is vanity. What profit hath man of all his labour wherein he laboureth under the sun? The sun also ariseth and the sun goeth down.....The wind





goeth toward the south, and turneth about unto the north; it turneth about continually in its course." Having found dissatisfaction and uneasiness with the unbalanced development of the spiritual side alone, they began to seek to satisfy their intellectual hunger. And, finding satisfaction in learning, they turned away from religion, feeling the spiritual and intellectual clash within themselves. Those awakened souls, who had tried to avoid the unsound condition of religion, went to the other extreme where no longer could they hold on to religion as their own. Criticism and analysis being not followed by appreciation, religion was put outside of their daily life only to exist as a cold theology. They are sophisticated, no doubt, and disillusioned, but it is partly due to the helplessness of Christianity, as it was represented to them at the time of their doubts and struggle. Owing to its failure to see the intellectual change in women and to adapt itself to the demands of the time, it failed to meet this crucial situation in the minds and hearts of women. Women have gone ahead, leaving Christianity behind.

Women, again like men, now live not in a world of individualism but in a socialized world. They have abandoned being merely individuals within the family but have become members of the community, of the nation, and of the world. They are now in and of society. Their former limited interests in their own and their families' affairs are now broadened to social welfare and social salvation. Sociological and economical studies have stimulated women to see social conditions more clearly and more correctly. The limitations and evils of the present social order have been revealed to them.

Class consciousness is as acute with women as with men and many intellectual women are actually in the proletariat movement rendering invaluable service for the benefit of the working class. The fact that women are playing a very important role in each proletariat party was shown at the time of the general election of this year. Although women have no voting power, their zeal and earnest wish to stand for policies for the betterment of the exploited class of people is the same, and it was this desire for justice that made them stand on platforms for election speeches and brought them behind the proletariat election offices, these two being the only privileges given to women in connection with the election. This is only one of the instances that shows their increasing interest in the social system and its reconstruction.



All economic problems had been considered as having little to do with women and, although they had been using their heads to economize a sen or two by trying a new vegetable man now and then, they had not stopped to think of the relationships in the whole economic system and their own relation to it. Now they are beginning to recognize their close relationship to the economic world in their everyday life. Many educated women are being engaged in efforts for the promotion of the work of consumers' co-operation ; others are trying to make other women realize their responsibility in the task of bringing about a new economic order in which everybody can have a right share for his labour.

We cannot leave out the Woman Suffrage Movement in Japan as we think of the social and political interests of women. The increase of its membership and advancement of its programme within a very short period of time are really astonishing. That the question of giving citizenship to women was presented last year to the Diet, where it was taken up for consideration and submitted to a special committee, shows something of its active progress in spite of the fact that the question was not considered favourably by the committee. An increasing number of women are joining the movement which is making an earnest demand for their right of voting. This new interest of women in politics speaks of their awakening for the social reconstruction.

These new activities of women shows how they are putting themselves right into the heart of complex social problems and, instead of their former indifference to things outside of their home boundaries, they are playing their parts for the welfare of the whole of human society, in many cases, more earnestly and seriously than men. We must rejoice over this new launching out of women into social, industrial and political affairs. It is prophetic of a reconstruction of unbalanced society for and controlled by men alone. It is, however, a great challenge to us Christians to find that most of the influential women who to-day are connected directly with the social movements and stand for the cause of a "new era" are non-Christian women or "graduated Christians" who have left the Christian church because of their disappointment with its blindness to the world in which we live. We do have strong Christian women among the leadership in various fields, but as a whole Christianity seems to have lost its power



among intellectually and socially progressive women. Christianity seems to have stayed behind while women have stepped forward with the current of the world. Women did not turn a glance to Christianity because, when they cracked the shells of individualism and were reborn as socialized beings and developed a new vital interest in social questions, Christianity still kept itself within individual evangelism and showed its indifference toward social affairs.

Having been helped by Christianity to get out of the small sphere of life and awakened to see the social conditions and criticize the social evils, women seem to have outgrown their tutor, as the vocalist did her fiancé in Pirondello's play. Is there no hope, then? Fortunately, we cannot push the analogy too far because we must realize that the real spirit and message of the religion of Jesus has not been tested out. It is only the misinterpretation and misapplication of it under the disguised name of Christianity that makes it seem to have failed. In the form of organization, Christianity broke out from the spirit of its Founder and came to be a lifeless formalism requiring men of uniformity in religious thinking and practices. Jesus had his feet firmly on the ground and his religion was of the whole of life. It seems, however, that, with the Ascension of the Master, Christianity departed from the earth and is floating somewhere up in the air. It does not touch those who have their feet on earth and identify themselves with the cause of the whole of humanity. It is our task to find a new interpretation of the religion of Jesus to discover what Jesus meant to teach us and how he desired us to live. If awakened Christians would respond duly to this great challenge, the present estrangement between Christianity and educated women as well as men would be done away with, and Christianity with its new implication would reoccupy its place as the salt of humanity as it did once before.

Young women to-day often seem to be having to make a choice between going into religious life, by remaining in the church, and having an interest in the work of social reconstruction based on the new social and economic theory, as though these two are regarded as quite incompatible alternatives. Can one live a truly religious life without being a conscientious member of the society? Can he or she serve the world without having an understanding of its deeds? No individual can live by herself: no individual life can be cut off from the community life. If she is really interested in her own life she





must also be interested in the social affairs in which she leads her life. On the other hand, is religion a hindrance to an intensive study of social conditions and of their remedy? If Christianity is as static as it seems, leaving no room for its own growth and the growth of its adherents, its existence is not only useless but harmful. But as long as the religion of Jesus has the Eternal Purposeful Creativity as the source of its guiding principle of the way of life, the above assumption is contrary to the fact. Religion cannot exist outside of one's daily life. If it seems to exist in a small and quite a separate compartment, it is a prey of either intellectualism or sentimentalism. Religion in its true sense is concerned with the whole of life. Once, the new discovery in the world of Natural Science was thought of as an enemy to Christianity, and many devout Christians refused to walk in the new light for fear of losing their religion. But today we have found that this revelation led us to a discovery of a sounder religion. Facing a similar situation with Social Science, are we to refuse this newly opened knowledge concerning social relationship which also will lead us to a new discovery of the will of God? The new sociology together with other scientific research has made us able to see that society is not merely a multiplication of so many individuals who are constituting it, and that the mind of society as a unit is a separate and unique entity which is different from individual consciousness not only in quantity but also in nature. It comes, therefore, that the theory of bringing in the Kingdom of God by the repentance of each individual on the basis of individual morality is not workable. Indeed it is a task of religion to make the complex group relationship ethical, and this cannot be done when the moral standard is too individualistic. The individualistic moral code in which so-called good religious people have been and are still living is no longer adequate for complex modern society. A Christian morality which has been built up without understanding of social conditions must be replaced by a new Christian morality.

If religion is to meet the need of society it has first to discover it. It is well for us to employ the newest methods to analyze social conditions and use all knowledge that humanity has ever reached to see society with more intelligence. In the light of all new discoveries there should be found a new theology which would neither cut off the realm of religion from everyday living nor inhibit it from venturing



into a new path of life. And the task is ours. The Christian religion is not and should not be interested in transmission of dogma but should be concerned solely with change in life, both individual and social. Socially minded individuals need to see the necessity of individual religion, while those "within the church" need to be awakened to the social implication of their religion. Making this world a Kingdom of God is so big a task that it requires all of us to join in one accord. This will only be possible when there will be no separation between religion and life—when the whole of the teaching of Jesus will be applied to the whole of life. Jesus did not give us a set of rules which applied only to situations in his time; He gave us principles of living which are so universal that they can be valid guides in our present day life. Neither are these principles so vague and abstract that we may only enjoy them intellectually but they can be applied concretely to the difficult situations of our modern world. Jesus said that he is the truth, the way and the life. If we search for the truth set forth in the teachings of Jesus and apply it to every situation in our life we shall find the way and life.

Through the intellectual development and social awakening of women, traditional Christianity is being left behind; but the religion of Jesus has not yet forsaken the world. It is more interested in the new social order than even those who doubt the validity of Christianity and cast it aside as being indifferent to the vital problems of the present age. The religion of Jesus can still lead the world if only it is discovered and people have courage to apply it honestly to the social problems, not for the good of a small number of people but for the good of all humanity. As Jesus came near Jericho a blind man asked that he might receive his sight. "Immediately he received his sight, and followed him." Let us seek earnestly to rediscover Jesus and his religion so that we may receive our sight: that we may see into society and at the same time know how to reach the radiant light that leads us into a new social order in which we shall all have a more abundant life.



## WOMEN'S WORK IN THE COUNTRY

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### A Personal Experience

F. M. FREETH

The Aso district in Kumamoto Prefecture takes its name from Mt. Aso, an active volcano standing in the centre of the largest crater in the world. This crater is sixty miles in circumference and is said to contain a hundred villages with an aggregate population of 80,000.

My experience in this crater, which is only a part of the whole district, began about twenty years ago as the result of work amongst High School girls in Kumamoto. The majority of the girls who came to my Bible Classes were Boarding House Students, who, when they finished School, returned to their homes in the country. Naturally I tried to keep in touch with them; many were from the Aso district and on their visits to town for shopping and other things spent a night or two with me. Our friendships deepened and I received invitations to go and stay in homes in three different villages in the crater. I accepted these invitations and the girls got their friends together for a meeting; a little later on they started children's meetings in their respective villages, though at that time there was considerable opposition from the schools, and these meetings were carried on under great difficulty, often being closed for a time. For several years my visits to the Aso district did not exceed twice a year, but the leaders of the children's meetings occasionally came to spend a few days with me for help, and study.

Amongst these girls was one who was baptized while at the High School. After finishing there she went to the Women's University in Tokyo, attended Church and Bible Classes regularly, and came back to her village, Sakanashi, very anxious to witness and work for our Lord. In 1916 hearing that I was without a helper, this young woman offered to come and help me for a few





months. At her request I paid a long visit to her home but she was very anxious that more should be done in the village, and with her brother's assistance we rented a little two roomed cottage for a couple of months. We lived in true Japanese style doing everything together. I had my initiation into many things and learnt to boil rice and do a little Japanese cooking which has stood me in good stead many a time since. By myself I could have done very little in the village, but my friend introduced me to many people and we were kept busy with visiting, meetings, etc. It was a very happy time though living in public was a trial at first; there was absolutely no privacy. All one did was known and talked about; one's clothes and cupboards were inspected; and almost in self-preservation I did not use things that caused innumerable questions, preferring chopsticks to knives, folks and spoons, things that were unknown in those days. But people were very friendly and most kind.

As time went on visits to the country became more frequent and I found it advisable to live as much as possible in Japanese style even in Kumamoto, so that the continuity of my ways should not be broken and also when visitors from the country came to see me they should feel more at home. An unexpected result of my doing this was that I had more invitations to homes in the country, people, who had hesitated to ask me to stay with them because they were afraid they could not make me comfortable, hesitated no longer when they found that even in my own house I did not sleep on a bed and had my meals sitting on the floor and ate rice.

When I returned from a furlough in 1922 I was given permission to spend practically all my time in country work. While wondering how and where to begin, the brother-in-law of my former helper who had married during my furlough, offered me a little cottage in Sakanashi for children's work. I went to see it and he agreed to my living there myself. He and his wife also offered to lend me 'furniture' and help in any way they could. So I settled down there alone, to try it at any rate for a time. My 'furniture' consisted of bedding, a *hibachi* (fire box) and a little writing table. The cooking had to be done on the verandah and it was then that I found my knowledge of Japanese cooking, small as it was, a great help. Most of the villagers did not know enough of outside life (there was no railway in those days and few went out of the crater)



to know that foreigners lived differently to themselves, and took it for granted that I lived as they did and I was very glad that I was able to do so. My mistakes in cooking caused considerable amusement and produced offers of help. The neighbours knew exactly how often I had a bath and if for some reason or other I had missed a chance of a bath at my landlord's house, a message would come from some cottage to say that the bath was hot wouldn't I come and have first look in. The bath was a secondary consideration but the acceptance of a bath in a cottage brought me nearer to the people who offered it, and was not to be refused even though it once meant having it in the yard with snow falling on my head! I soon learnt that much as it goes against the grain, putting one's self under an obligation to people was a very good way of becoming friends with them, and they gradually came to look upon me as one of themselves. It wasn't always easy to live up to one's reputation. The first time I was asked to watch the rice boiling while a mother was called off was an anxious moment, as was also the time I was asked to bathe a baby while I was having my own bath! The greatest compliment I ever had paid me was by a small child who, while watching me get ready for a visit to Kumamoto, said 'Teacher when you put on that hat you look like a foreigner.'

The small children had the run of my little cottage and the busy mothers were very grateful for anything done for them. I longed for a Kindergarten and my prayers were answered in quite an unexpected way. I heard that the wife of one of the students in Fukuoka Divinity School was a fully trained Kindergarten teacher with considerable experience, and I was able to arrange that she and her baby boy, 5 months old, should come and live with me until her husband finished his studies and help me start a little Kindergarten. Now came new experiences, this young woman, the baby, myself and the Kindergarten of twenty children all had to be accommodated in my two roomed cottage. We did the cooking, cleaning together and took turns at minding the baby; the nurse girl we engaged to come every day often failed, and I learnt how to sweep a room and even eat a meal with a baby on my back. The Kindergarten brought us into close contacts with the mothers, who were glad to be visited and who came to the special meetings for them



though it was difficult for many of them to come to the services we had on Sundays. At the end of a year my teacher had to return to the Hokkaido with her husband and another was not obtainable and I had another disappointment: I was turned out of Sakanashi! For three months before the summer holidays Mt. Aso had been very active sending up showers of ashes; crops, silkworms and cattle suffered. The ashes fell more often on Sakanashi than on any other villages and folk began to suspect that I was the cause, as a report was about that the mountain was very angry because some foreigner had insulted it by kicking an old straw sandal into the crater. Before I returned from my summer holidays I was politely informed that the cottage was needed. No one in the village had the courage to lend me a room, so the only thing to do was to remove to Miyaji a small town a couple of miles off where some Christians were willing to take me in. This family let me live with them for a year in spite of the fact that people were saying that since I had come to Miyaji that town was getting more ashes than it had formerly. However, the mountain got quiet again and opposition that was really caused by fear soon practically disappeared. Owing to the friendliness and kindness of a judge who was living in Sakanashi and who was most grateful because I had taught his wife to make the bread he took everyday for his lunch, I was able to have a room in their house for Sunday School. The children came in spite of the ashes and their parents raised no objection, so the children's work has gone on steadily there and Sakanashi is still a bright spot.

Until I lived in the country I always refused to give cooking lessons but I have had to alter my opinion that they were waste of time and have learnt that, in the country at any rate, we must be ready to help the women to make their homes healthier, brighter and happier in any way we can. The women in the larger houses are kept busy with all sorts of household duties and seldom go outside their own gates. Many of them read Women's Magazines but find it difficult to understand the articles on cooking, modern house-keeping, dressmaking, etc. The husbands go out into the world, bring back foreign cookery books and ask their wives to prepare some dish that they have eaten in a restaurant; the poor wives are in difficulties and the husbands angry. So permission to attend a cooking class is readily given. Help is also welcomed with children's





clothes, simple foreign frocks are cooler and healthier for the summer than Japanese ones, as well as being easier to make and wash. If we can show the women that we really sympathize with them and want to help them in their daily lives and at the same time tell them of our Saviour's love and all that it means to us, they will come to us with their difficulties and troubles and hearts prepared to hear of the one and only true Comforter and Helper.

After living for a year with the Christians in Miyaji, I was able to rent a small farm-house where I lived until the end of last year, holding the Sunday Services etc. in my sitting-room. Three years ago a man who thought I needed something better than a farm house gave me a plot of land for a house for myself but with his permission I accepted it for a church. Last spring we moved a large shed built of very good wood to the plot and have now a nice church, kindergarten, and some dwelling rooms in which I and the Kindergarten teachers live. Great interest was taken in the building, Christians and non-Christians helping with material and labour. The church was consecrated by Bishop Lea in November and is proving a great help. We have already had a marriage, confirmation and twelve baptisms in it.

But although there is a church in the centre of the district, there is still a great need for cottage meetings in the villages and hamlets. The farmers are busy and coming to church means changing their clothes, but they will come to a evening meeting in a neighbour's cottage. Start a children's meeting in a hamlet and very soon comes a request for an evening meeting for grown-ups.

Country work needs time and patience, few results are seen during the first years; there are disappointments and perhaps a few hardships but these are all more than compensated for.

Life in a village is community life and it is a privilege to be allowed to share in it. Time spent in joining in the New Year rice cake-making in the next door farm house, or in giving a hand when silkworm-keepers are very busy is not wasted, but we need much prayer that like our Master we may be able to use the little things of daily life to lead to Him the souls with which we come in contact.



## SOME CHRISTIAN WOMEN LEADERS OF TODAY

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HARUE MIYAGI

“The Women’s Friend” (*Fujin no tomo*) was started by Mrs. Moto Hani twenty-seven years ago, as a small magazine of thirty pages, the price of which was five sen; to-day it is one of the leading magazines of Japan, with a high reputation and a large circulation.

As the name signifies, it is designed to be a helpful and comforting friend to the thousands of women who happen to live in this transition period in which practically everything, even their own quiet domestic lives, has to be subjected to a process of reconstruction. Therefore their eyes spontaneously turn to leaders whose wisdom and clear sight may help them choose the right things. Mrs. Hani is one of those who has met their need most satisfactorily. There are few who, facing their problems seriously, have failed to receive help through her magazine or books.

But what are the things which make her pen so powerful and her opinion so authoritative? One thing is her rich experience in life.

Recently the products of twenty-seven years writing have been compiled into a series of One-yen books and she herself writes about them thus,—“Mine are quite different from other One-yen books—they are no other than the faithful record of twenty-seven years of my own life which is as common as yours. When I was given children, I wrote of the joy and responsibility of being a mother. When my family suffered from poverty, it afforded me an opportunity to devise an effective account book which I at once introduced to you readers. Again since I lost my daughter, that bitter experience has helped me to understand other people’s sorrows. All the other experiences, also, which have come into my own life, have been the precious resources from which I have drawn my books.”

Indeed Mrs. Hani is one of those rarely gifted people who know how to get value from, and make the best use of their



personal experiences. In her interesting autobiography which is one of the recent series, she pictures different scenes of her life vividly,—her comfortable home in the North, her first sorrow caused by the divorce of her father from the family, her entrance into Meiji Girls' School where she had her first contact with Christianity and where she was baptized, her unfortunate love affair which after a brief six months of married life came to an end, her experience as a servant and then as a newspaper writer, when she came to know Mr. Hani who has ever proved to be a worthy companion of her life.

These experiences of hers have indeed been valuable resources but again, what has made them valuable? I do not hesitate to answer that her rich experiences might not have done much without that living Christian faith which has been the back-ground of every phase of her life. Here lies the secret of all the motherly, wise advice which has been given to her readers and which has at last led them to the source of all true wisdom.

Our age is strangely short of Christian writers, especially among women, but I feel proud that we are at least able to present such a woman as Mrs. Hani as our representative.

To do away with the cramming method of education and allow free development in children was an idea which brooded in Mrs. Hani's mind for ten long years and finally resulted in the birth, several years ago, of the Jiyu Gakuen Girls' School. Special care is taken there at the time of the entrance examinations. Teachers try to have personal intercourse with each applicant and fully to know her capacity, instead of judging hurriedly from the amount of surface-knowledge the girl has been able to gather together.

In the Jiyu Gakuen, the girls take turns each day in preparing dinner for the whole school and are thus given an opportunity to put into practice what they study and also to experience the joy of serving others.

The bearing of the responsibility of the financial accounts of the school and the fact that the school is closely connected with the publication of two Magazines are other features which provide experience which will be valuable to the student in later life.

In this school, services are held, the Bible is taught and the place is fragrant with Christian atmosphere.

Thus as a capable teacher of domestic science and social life





as an influential writer and as a school administrator, Mrs. Hani's activities are exerting a wide influence in our country.

While we are very short of Christian writers, we are blessed with many strong Christian teachers among the women of Japan. This is partly due to the clear-sightedness of Christian pioneers in our country, who saw the important place which education would hold in the development of Christianity and put their strength on this point, and partly to the fact that these strong teachers are more or less fitted by nature for their vocation. Miss Yasui of the Woman's Christian College, Miss Mitani of Joshi Gakuin, Miss Hoshino of Tsuda College and Mrs. Oe are some whose names will long be remembered in the history of Christian education in Japan, as well as in the hearts of those whose lives have been influenced by them. Mrs. Oe first graduated from Toyo Eiwa Girls' School, where she was converted, and then entered the Higher Normal School where, after her graduation, she taught household science for a long time. The general opinion regarding Mrs. Oe in the Normal School was that being a Christian was her only fault, and she was not free from persecution. Now she has founded a school of her own called Kasei Jogakuin. There her Christian belief is not regarded as a fault but as a most powerful factor in her usefulness.

As everyone knows of Miss Yasui's remarkable work in the Woman's Christian College, instead of speaking of that, I will tell an interesting episode in her life. She was one of the first graduates of the Higher Normal School. While she was in that school several of her class-mates were converted to Christianity, but believing it a shame to introduce a "Western religion" into Japan which already had Bushido as its fundamental spirit, Miss Yasui said to herself, "as a daughter of a *samurai* all I need to make me a fine teacher is Bushido." Miss Yasui was naturally so upright and outspoken that she could not overlook others' faults and opposed these Christian students strongly. Miss Noguchi, about whom I am to tell you later, was one of the persecuted. "Looking back over those days," Miss Yasui says, "I humbly call myself Saul. I persecuted because I was ignorant and never dreamed that a time would come when I would see the light as Saul came to see it."

After her graduation she went to England to study. This was a rare thing in those days and a venture that required great courage.



The chief object of her going abroad was to become "a fine teacher ;" but in order to attain this she had to study not only English classics but English character.

At first she stayed in the home of a clergyman's widow where she had opportunity to know many Christians and also to attend church services. She ever kept her eyes wide open and tried to let no single incident slip which might help her attain her object. Among her school teachers, she felt special respect for a clergyman who always answered kindly even her most foolish questions concerning religion, and tried to lead her with a fatherly love. Charmed by his exquisite personality, she wondered what was its background. Some time after this she moved to Cambridge University and there too she came to know some fine characters, but what impressed her most there was the free yet beautiful relation existing between the men and women students. Her wonder grew more and more and she thought "this is the thing I came over the ocean to acquire and this what I will take home as the foundation of education there."

But the time when the scales were to fall from her eyes was not yet come. Later when she visited her cousin in Paris she happened to meet Dr. Nitobe, afterwards the first principal of the Woman's Christian College. In his conversation he told her of his silent prayers before he went to the class room to teach. Suddenly the scales were removed from her eyes and light shone and she cried "Ah, this is what I need!" She was baptized by Rev. D. Ebina soon after her return to Japan.

No one can measure the blessing which came to the educational world of Japan when Miss Yasui grasped this precious secret. While she was working in the Higher Normal School she met more or less persecution but always assured herself that she was getting only what she deserved. Then an urgent cry called her to become the head of the Woman's Christian College and for twelve years she has been working there with the same eager and humble spirit as the great apostle of olden days.

Is it not very interesting that Miss Noguchi was in the same class with Miss Yasui in the Higher Normal School, and that although they were close friends, Miss Noguchi was among those persecuted by Miss Yasui for her Christian faith! The same question as to whether or not the teachings of Christianity is contrary to Japan's



national spirit, came to Miss Noguchi's mind also, but she found it easy to convince herself that in a broad sense the two were not opposed but that the national spirit would indeed be enriched and deepened by the new religion, and therefore she was baptized during her school days.

To offer her life for children was a wish which was awakened in an early period of her career and so, naturally, her plans developed in that direction. First she taught in the girls' school attached to the Higher Normal School, but when the Peeresses' School was founded in the 28th year of Meiji, she was chosen as the head teacher of the Kindergarten department. While the young princes and princesses and children of other high class families came in contact with her motherly love, they could not but be touched by some thing which unconsciously sprang from her deep Christian experience. On her way back and forth from the Peeresses' School, she noticed groups of children sometimes listening to an ignorant old woman's foolish tale or sometimes playing in the narrow, filthy streets without any toys to amuse them, and her tender heart was touched. "We have a mission to the poor as well as to the rich," she one day exclaimed; so with one or two friends she started a small kindergarten in a little house in the slums, where she taught every day after the close of her other school. The work gradually grew until in the 33rd year of Meiji (1900) the present Futaba Hoikuen was established. Some of her foreign friends, such as Dr. Denton and Dr. Kaeber, gave concerts, and hundreds of the Peeresses' School graduates responded and gave liberal contributions for the work.

After 30 years of faithful service, Miss Noguchi retired from the Peeresses' School and now, with the help of Miss Tokunaga, she gives all her time to the work at Futaba. They have now a branch work at Shinjiku where there is another slum district and their schedule of work in these places is as follows:—

1. Day Nurseries for infants and children of primary school age.
2. Children's Department—  
    Sunday Schools,  
    Clubs,  
    Libraries open every afternoon.
3. Homes for mothers, where mothers left alone may take their





children and have the use of a room and kitchen. There are about 50 of these homes.

4. Adult Department—

Personal consultation,  
A low price market,  
A work house,  
A money loaning system,  
Parents' meetings.

Another interesting fact is that 20 years ago in a small six mat room in Futaba Hoikuen, a prayer meeting was started which has grown into a church at Kami-Ochiai, where also Miss Noguchi's influence is strong. Mr. Ko Yuki is the pastor and a congregation of 60 or 80 people gathers regularly every Sunday. Miss Noguchi's voice may not often be heard in public but she has been a friend to rich and poor, to high and low and has led many in her quiet way to the Friend of friends.

It is at the same time natural and yet a great wonder that our social improvement leaders are mostly Christians. Besides the women of whom I have spoken, there is Miss Moriya of the temperance movement, Miss Hayashi and Mrs. Kubushiro who are working so earnestly to abolish licensed prostitution and many others of whom there is no space left to write.

The path in which our country is now walking is no easy one. Difficult problems such as materialism, the conflict between old and young, the evil tendencies of some social ideas lie in every step of it and strong Christian leaders are urgently needed everywhere. The past provided for this generation—what are we preparing to give to the next?



## ALUMNAE AND THEIR ACTIVITIES

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A. M. PINSENT

Alma Mater! What a wealth of happy memories the words recall! Are there any days of one's life more full of interest than one's school days! What friendships are formed! What unexpected joys spring to life!

These impressions and feelings are, if anything, accentuated in the hearts of Japanese girl students. They have much less in the line of social life than have Western girls of their age, and they have not the church connections of their Western sisters. The school is their little world, and when this school is a Christian school, it is the avenue which leads them into a new and wonderful Life.

After graduating and going into new homes, as wives—and daughters to their husband's parents—their opportunities for making friendships are usually limited; sometimes their home life is far from happy so that their hearts cling all the more to the memory of those happy school days, left behind forever.

Of all the occasions when they go out, the Alumnae meeting is one of the greatest in the year and furnishes food for thought for weeks and months after. The meeting with their former class-mates and teachers and the opportunity of exchanging confidences often lighten the burden and relieve the monotony and lift the heart in loving gratitude to the All-Father for the ties of love and fellowship He bestows, and which grow stronger with the years.

The splendid courage, with which the Alumnae of various girls' schools undertake big objectives for the sake of their school, is nothing short of amazing. Almost without exception, the Alumnae Associations of different girls' schools are raising funds—by subscription, by holding concerts, by getting up bazaars etc.—for the putting up of needed buildings, the purchasing of land, the furnishing of rooms, or the raising of a gift for some retiring teacher. Some Alumnae carry scholarships in the school, while others provide the whole running expenses for the Kindergarten.



"The Alumnae association of Kobe Jo-gakuin," writes Dr. Charlotte De Forest, "has been organized as a juridical body and is gradually building up an endowment fund, which has already reached several thousand yen."

No less splendid is the courage, born of the God they have learned to know and to trust, which they exert on behalf of every high purpose and every noble objective for the betterment and uplift of their fellow-beings. Today these old students are taking their place in the front ranks of every movement for social and moral progress.

Among the graduates of Christian schools are found many prominent in reform and suffrage, members in full standing on our Mission Councils, representatives on our Boards of Managers and on our Boards of Trustees, able presidents of Missionary Societies, chairmen of Wellfare Committees, Y.W.C.A. secretaries, head teachers of Kindergartens, well-known Evangelistic and Social workers, and a few who have received special recognition from H.I.M. the Emperor for their long and faithful service.

A Mission school graduate was the first woman to have a full teacher's position in a boys' middle school; another was a pioneer in nurses' training; while a third was the first to broad-cast English lessons over the radio. One is giving her life as a nurse in the Akashi leper hospital. Two graduates have opened their own independent schools for teaching English, and another has opened a school in Household Science. One, who is specially anxious to improve the laws of Japan with regard to women, is working strenuously for Woman Suffrage, and has organized the Women's Citizens Association of Japan, which has as its purpose the training of women for Christian Citizenship. She has recently translated a book, "Introductions to the New Constitution of Europe," written by Dean MacBain and Professor Rodgers of Columbia University. Still another graduate is, at the moment, doing solo work in Grand Opera in New York.

The Christian school graduates are, as a rule, leaders in every international movement, and numbers of them have been abroad either for travel or study.

Again there are many individuals working quietly at home. Some of them are wives of pastors and evangelists of various denominations, others are Ladies-in-waiting at the Court. There are wives of Government officials and members of the Diplomatic Service,





Governors and Mayors, Consular representatives and lesser officials. There are wives of business men in more or less important positions in all the great cities of Japan, in various cities of Canada and the United States, Europe, Africa, Australia, India, China, Manchuria, Korea and Formosa. There are wives of professional men—doctors, lawyers, professors, and teachers.

This great company of women, numbering well over ten thousand, are doing a work of untold value for Japan.

With all their varied interests, however, these outstanding women, no less than the women in their homes, feel a thrill of joy on receiving a post-card from their Alma Mater, wishing them many happy returns of their birthday. "It warmed me through and through," wrote one, "to think that my former teacher remembered my birthday, which I thought everybody but my mother had forgotten. It strengthened me for many a day after, to know that on that day, she had been specially thinking of, and praying for me. "I felt so glad to be worth so much love." Another wrote—"Teacher, thank you so much for your letter. You will never know what it meant to me! My little girl died that day." Yet another—"Teacher, your letter was my only comfort through that awful time when my husband lay dying. I fastened the picture of Christ, which you so kindly sent me, to the sick-room wall, and I felt all through the weary hours of those long nights that He was not leaving me to watch alone." These last words are all the more remarkable as they come from one who during her school life gave no evidence whatever of any interest in Christianity.

Through even an occasional post-card greeting, or a little note of congratulation on the Baptismal day anniversary, the link between the school and its children is strengthened. Those of us who are in this work of keeping in touch with the members of our school Alumnae, cannot be grateful enough to Miss Griswold of Maebashi, who was probably the first to arrange the present card-catalogue plan for keeping track of all graduates and being in constant communication with them. Through such links and service all that the school stands for becomes more and more the ruling motive in their lives; those who within its walls found friendship and love and the dynamic of useful living gain new strength to fight a winning battle, in the spirit of that Master, in whose name these schools are carried on.



## SOCIAL SETTLEMENTS

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ALICE P. ADAMS

Christ's words, "All ye are brethren" and Paul's words, "The love of Christ constraineth us" contain the two principles underlying settlement work.

Such work was first started by Christians, but others influenced by this expression of Christianity, have started similar work and given it the same name.

Those for whom the settlements are intended may be divided into two classes. First, there are the young people who come to the city from the rural districts to take up work, and who have fallen into poverty through illness, misfortune or unemployment; then there are those in the slums, where through illness, lack of training, low grade mentality, or general dislike for work have become destitute and live in unsanitary conditions, and have no ambition for anything better.

Last year a new law was enacted aiming at wiping out the slums, but this will not come fully into force for several years. But even if the slum in its unsanitary condition is wiped out, Christian Settlements with their constructive, uplifting, character-forming work, will still be needed.

The Zenrinkan in Osaka, the Night School in Matsuyama and the Yurinen in Tokyo work more for the first class; Mr. Kagawa's settlement in Kobe, and the Hakuai in Okayama work for the second class, while the Nippori settlement through its broad work in Tokyo reaches both classes.

In the Japanese settlements we find Day Nurseries and in the mission settlements usually Kindergartens, but both could be carried on to great advantage to the mothers and children.

In some slum districts are unregistered (i.e. illegitimate) children, who until the law is corrected cannot attend any Primary School; indeed they do not exist in the eyes of the law. Then there are many who are of too low mentality to continue in school, and others



who have become deaf or blind through not being properly cared for when very young. These children play all day in the narrow lanes near their homes and soon learn to fight and gamble and steal. If not cared for they grow up to be a menace to any community. These are some of the little brothers and sisters whom we should love and for whom we should work. Often through the children the parents can be reached and helped toward better things.

The Hakuai kai has a school of Primary grade for these children, and teaches them all it can; it finds out what the child likes and saves him with that, even if it is only giving him a kitty to love. For example, it was found that two little boys in the lowest grade often went to the early market and stole fruit, which they ate to piece out their scanty breakfasts. As it was noticed that others also were pale and had little vim for either study or play, it was decided that these undernourished children should have warm lunches of the right kind of food. A trial of six months proved that this was what they needed, and now most of the children are rosy, healthy looking, and do much better work in school, and all have gained in weight. The lunches give opportunity to teach cleanliness, good manners and thankfulness to our Heavenly Father. Some boys in this Primary School sell newspapers and others carry milk, thus learning at an early age to help in the home.

Some settlements, as the Zenrinkan, do a great work through clubs, into which they unite their young people. These clubs are a great factor in giving interests for spare time and creating higher ideals of living. Further they give a basis for Christian teaching.

In Matsuyama the main strength is put into the Night School which gives a Middle School education to poor but ambitious boys and an inspiration which makes many fine Christian men.

The Nippori settlement has a unique work in the Goodwill Industry. They now have about twelve hundred Goodwill Bags out in the homes of well to do people, who put in them worn clothing and cast off articles. The collectors bring in eight or nine bags a day. The articles thus received are disinfected, repaired or made over and sold in their three Goodwill settlement stores. The objects of the Goodwill industry are wages for people out of work, cheap goods to the people who need them, Christian influence, and arousing the sense of responsibility in the people who are well to do for





people in the slums. In this Goodwill industry they employ about twenty people, and the sale of articles in the stores furnishes money to pay those working. With the right one in charge this could be started in any settlement, if buildings and equipment could be secured and well to do people interested in filling bags.

The Hakuai kai carries on a similar work though not so well organized. Twice each year it collects from well to do families in Okayama, old clothing, which, when necessary, is washed, and just before winter and again before summer "Old Clothes Bazaars" are held. Everything is sold at a very low price and hundreds of the very poor can buy what they need, and needless to say the work is very much appreciated.

Many settlements have free clinics where sick people can come and see a doctor and receive medicine. This work should be followed up by nurses who would go into the homes, see how the patient is cared for and fed, and as far as possible teach what should be done. Perhaps in the slums the nurse could not do as effective work in these visits because the room in which the sick and well live together is often so filthy and the people too poor to buy the right kind of food. Sometimes she must carry milk, eggs, and other food.

The Hakuai kai through its Dispensary gave 33,964 treatments to 2281 patients last year. It has a staff of four doctors, a surgeon, a nose and throat specialist, an oculist, and a physician, who practically give their service. Many thus who could never afford to get a doctor are saved, to support and care for their families.

In 1926 the infant death rate in Japan was 137 in 1000 births, but in 1928 it reached 152. Miyazaki Ken has the lowest rate of 104, but Osaka is 177 or over one in six which brings the average up. Japan is therefore still far behind Western nations in its care for children. Mothers need to be taught how to care for and feed their babies. There should be health centres which would take up child welfare work, and which should include prenatal clinics. The line of work should be preventive rather than simply curative as it is largely today. Doctors in some places are working on this problem, and health centres will soon be opened for people of the better class. In the districts where settlements are started the infant death rate is generally the largest, and so this activity is all the more needed to help the mothers and save the babies. St. Luke's



Hospital in Tokyo is doing a fine welfare work for the children of the poorer classes though they have no settlement.

The number of unemployed is increasing and settlements will have to think how to meet this new problem. More Goodwill industries would give employment to quite a large number and the making of rag rugs might be started by using old clothing fit for nothing else. This would not bring in large sums, but and give employment to the untrained, and provide enough for them to live on.

Settlements have not yet reached the class called, *Furyo Shonen*, disreputable boys, who are evil factors in all slum districts. If the right person could take some of these boys out into the country and start a farm colony to raise and sell vegetables, or to have cows and sell milk, there is no reason why it should not become self-supporting once it gets started, and so save these boys for something better. Evenings could be used for study while games, good movies and radio would give the life to such an institution that these boys need, while the Christian spirit would permeate it all. It may be visionary but I think it could be worked out, and I hope in the years to come it will be.

Settlements are a great factor in Christian work and may be made more so. They should always have as their aim the making of Christian men and women independent and able to care for themselves. The daily life of the settlement should preach Christ. It should take Him to the people, show them how He would have them live and help them to do it, so that many who live in the settlement districts will say, as one man did to me recently, "Even if we have not all become Christians, we are better and nearer to God because of the settlement and its workers. You don't know all you give to us."

The report of social work in Japan sent out by the Bureau of Social Affairs says on settlements, "This work demands that education and culture be the most important elements. The actual work undertaken by most of these institutions is that of elementary and supplementary education, lectures, reading and study meetings, clubs, day nurseries, advice offices, relief institutes, health consultations and the investigation of social conditions by visiting in the homes." The Japanese are studying social work; cannot we missionaries help just now by bringing our settlements nearer to the standard of those in England and America. There is much work to do; let us go in where we can and do it.



# THE SOUTH INDIA PROPOSALS AND JAPAN

A symposium of the views of four of the younger  
leaders in the equivalent churches in Japan.

## 1. An Anglican Viewpoint

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P. K. GOTO

To those who are taking a part in the Movement towards Unity in Japan, the South India Proposals are very suggestive. I should like to say a few words about the main points.

At the start of their negotiations the leaders in South India passed one very important resolution; "that they would express locally the principle of the great Catholic Unity of the Body of Christ." Japanese Unity should also not be one-sided but the local expression of a world-wide catholic principle. It should be catholic enough to be able to include in future the Roman and Greek Churches as well as all the Protestant ones.

In view of this big vision the Episcopacy comes out as one of these great catholic principles. Without saying anything about its theory, it is significant to note that the Episcopal family embraces about 80% of Christendom, the Presbyterian about 13% and the Congregational about 6%.\* Without Episcopacy in some form no unity can be catholic. The promoters of Indian Scheme therefore in the first memorandum they issued expressed their desire for a union of churches on the basis of the historic episcopate in a constitutional form. If the acceptance of episcopacy seems to non-episcopalians to be a concession, I hope that when they come to study it more closely they will see it to be instead an act of statesmanship.

At the same time any *theory* of the episcopacy is to be avoided, as the scheme states. The Pope, from the standpoint of an episcopalian, claims submission to the Papal See. But any unity that is attained should not be based on the submission of one church to any other. Nor should one or more churches be absorbed by another. Until we

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\* Encyclopedia Britannica, XIX, 826; Schaff-Hertzog Encyclopedia III. 2026.





recognise the fact that the existing churches are portions of the Church of Christ, which are unnaturally severed from one another, unity cannot be legitimately discussed. What we need is a unity of the portions which ought originally to have been one whole body.

Viewed from this standpoint the South India Scheme is a most inspiring and at the same time a most practical one. It launched out on the above basis and is built round four corner stones, namely, the fusion of the different portions, the combination of principles, the abandonment of uniformity, and the gradual unification both in the practice and the knowledge of truth. The scheme has succeeded in its great synthetic task of uniting the principles of Congregationalism, Episcopacy and Presbyterianism. Nothing is eliminated, but all are fused together.

In this process there are some delicate points which need careful study. They concern the three subjects of Order, Faith and Worship.

When the constitutional episcopacy is accepted as the basis of unity, what will become of the Protestant ministers who have not received episcopal ordination? Some of the Protestant clergy refuse to be ordained conditionally by bishops, because they felt that to receive such ordination would be to cast a doubt on the validity of their own ordination, which they believe they have rightly received and exercised for years. On the other hand some episcopal people do not like to receive the sacrament of Holy Communion at the hands of such ministers because they do not consider that such ministers have received due authorization to celebrate it. As both these parties come from an entirely different atmosphere, there is no other way out than by a "gentleman's agreement" in the beginning, and this is what has been done.

Again, the mission field still needs the help of the mother churches which have not got the episcopate, so an exception is made by which the united church can receive missionaries, who are not episcopally ordained, on their signing the Basis of Union and the Constitution. The scheme therefore proposes certain exceptions for the next thirty years, after which missionaries might not be required in that part of India, or unity in the West might have automatically solved all these problems.

In the next place, with regard to Faith. The Scheme accepts the Trinitarian Faith, the Holy Scripture for salvation, the Apostles'



and the Nicene creeds as a standard of faith, and the two sacraments.

This is the position of the Protestant-Catholic, not that of the counter-Reformation-Catholic. The Roman Church in the counter-Reformation narrowed herself by eliminating Biblical doctrine and in doing so lost her real catholicity. The true Catholic Church of the future will be the Protestant-Catholic Church such as the South India scheme anticipates.

With regard to Worship, the fullest freedom is allowed. Any form of service at present in use in the uniting churches is neither forbidden nor made compulsory. Every pastor and congregation of the Church shall have the fullest freedom in determining the form of worship he may use, provided he keeps in accord with the Constitution and any special regulations issued by Synod. By this means, which allows freedom, natural selection and a growth of the spirit of unity, the Scheme anticipates a gradual development of forms of worship which will embody everything that is good both in the existing forms and also in such forms as Indian Christianity under the guidance of the Holy Spirit may discover in future. It is not a literal translation of Western Christianity, but the original and natural Indian development of the true catholic principles in the ideal.

In other words, the scheme does not attempt to create a perfect unity all at once. It starts from the existing points of agreement and looks forward to a gradual coming together. "Truth is not given by God in completeness to any man. It is given by Him in different parts to different men. It is therefore His will that we should come together, report the partial visions that we have been granted and help one another to compare and combine them till they make up that whole of truth which is needful for our generation." This humble attitude towards unity is an inspiring lesson to the movement in Japan.

But to achieve unity one more and essential thing is necessary—the fire of Divine Love. Seven colours put together do not make white heat; but the fusion of seven colours in the burning sun makes white heat rays. Well thought and carefully arranged schemes do not make a flaming Catholic Church; but when the uniting churches yield to the fire of Divine Love, they will find the different colours



merged in the one white ray of the Holy Catholic Church, of which we speak in our creed. Then and then alone will the Church win the world to Christ. May the Kingdom of God Movement in Japan do something towards this heaven-given vision!

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## 2. A Congregationalist Viewpoint

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MICHIO KOZAKI

The Proposed Scheme of Union of the Church of India, Burma and Ceylon, The South India United Church and The South India Provincial Synod of the Wesleyan Methodist Church is another valuable addition and suggestion to the people who are earnestly praying for the complete union of all churches. It comprises more than 600,000 communicants and other baptized persons and contains the Anglican, the Congregational, the Methodist and the Presbyterian churches.

What are the guiding principles in union? "Comprehension and not limitation has been the aim. All that has been found helpful in the uniting Churches has been included, and each Church will find its special contribution enriched by what the others contribute. Again, the united Church must be a true part of the Church universal, and will seek to be in fellowship with all the Churches in which Jesus is worshipped as Lord. The scheme has been prepared in an atmosphere of prayer and of earnest seeking of the knowledge of the Divine will." The above three principles, comprehension, consciousness of a part of the Church universal, and an atmosphere of prayer are essential for the union of any church in any land.

I think these points are so important that any person who is hoping to see the day of real union of churches in Japan dare not neglect them. Comprehension means to welcome some of things which are not familiar in one's own church but which are important and familiar in some other church. In this sense, the word "Bishop" is not only unfamiliar but somewhat prejudiced among us, Congregationalists. But the more and more I am convinced that if church is





to include a large body of people who have different points of view it must have a recognized leader whose opinion is respected. It is a good Christian custom among the Episcopalians that once any bishop is elected he is respected and supported by the church as a whole. For this reason I have no objection of using the name Bishop in this Indian Scheme, especially he has no appointing power of ministers and he is made bishop by means of a representative system. Again the word "Synod" is unfamiliar among us, Congregationalists. But after all, if we study it is not so different from our General Assembly (*Sokai*) in the Kumiai Church and the Executive Committee appointed by Synod is more inclusive than our present Directors (*Riji*).

The freedom of the worship is assured in the United Church in following sentences: "It is therefore not their intention that because of the union any form of service at present in use in any of the uniting Churches shall either be forbidden or made compulsory in the united Church." And again it says: "Every form of service which was used in any of the uniting Churches before the union may continue to be used after the union." Therefore, here again we have no fear of any new form of worship being forced upon us, but it intends to wait to develop uniform service in the future.

About Faith and Order, the most difficult matter for union, the Indian Scheme affords an excellent example. I think it is sufficiently simple and inclusive and if all the other churches for the sake of union desire to adopt it for our Faith and Order in Japan, I have no objection. But from my past experience I should much prefer to have short sentences so as to include all churches. (The Creed proposed by the Japan committee in its interim report is in four short sentences: "We believe in God, the Father, Almighty, the Creator of heaven and earth. We believe in His Only Son, Our Master, Jesus Christ. We believe in the Holy Ghost. We believe in the Church Universal, Forgiveness of sin and Eternal Life.")

I do not see any objection from any church on the first paragraph of this Indian Scheme on Faith and Order. On the second point on the Holy Scripture I have no objection, as it describes the Bible "as containing all things necessary to salvation and as the ultimate standard of faith." But it clearly implies the Old Testament with the New which would make it objectionable to some of the people.



From this very reason and because of our different interpretation of the Bible, we were obliged to omit entirely this matter from the above mentioned creed for which I was sorry. The third paragraph concerning the Apostles' Creed and the Nicene Creed is more difficult than the second to get agreement from all the churches, although I have no objection in the sense as the Indian Scheme puts it "as witnessing to and safeguarding that faith, which is continuously confirmed in the spiritual experience of the Church of Christ, and as containing a sufficient statement thereof for a basis of union." To the two paragraphs following I do not see any objection, but prefer to have it made much simpler.

In general the proposed Scheme has many suggestions for us, but the condition and church situation in India are so different from us that we must work out our own scheme.

Let me conclude this very simple statement of my impression and applicability of the Indian Scheme to Japan adding my earnest wish for the union of churches in Japan. I think it is time for us to consider more earnestly and definitely about this great matter of church union. Both the inside and the outside circumstances of the Japanese Church demand united action on the part of the different churches not only in spirit but in organization and in the actual working out of that spirit. What we need now is prayer for better service for our Lord. With this prayer each church will be ready to make some sacrifices in order to enter into the fulness of the Church universal. Now fortunately a basis for union has been prepared in Japan, and the newly appointed committee is working for more complete understanding among the denominations. I hope that interest and inspiration of union will be aroused among lay members of all churches and hasten the happy day when we shall see the realization of the United Church of Japan.

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### 3. A Methodist Viewpoint

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SEISHU KAWASHIRI

The Christian Church will not be complete until she takes under her wide stretched wings of love all nations and races and men, women and children of all classes of society and irrespective of grades of civilisation. A nation with a king or president may be complete with people of one race. So may a business organisation which is a certain group of people organised for some definite purpose. But the Christian Church is the only institution which declares that God is the Father of all and that all men throughout the wide world are brothers. Therefore she cannot be truly Christian until all her children realize the ideal of, "One body as there is one spirit," and all join in the household of, "One Lord, one faith, one baptism, one God and Father of all." The principle is very clear, many say, but the difficulty is to find a practical adjustment.

However we are thankful to be living in an age in which the problem of Christian unity is being seriously considered throughout Christendom. The World Conference on Faith and Order held at Lausanne in the summer of 1927, and the Jerusalem meeting of the International Missionary Council in the spring of 1928 are signs that the Christian Churches are thinking seriously on the fundamentals of faith and acting earnestly to apply that faith to the work of the evangelization of the world. And now we have received the happy proposal for church union prepared by the joint committee of the Church of India, Burma and Ceylon, The South India United Church and The South India Provincial Synod of the Wesleyan Methodist Church, in 1929. These signs of the times which have appeared in three successive years ought to be forerunners of a yet greater realisation, in this nineteenth centennial year of Pentecost, of long dreamed dreams of the union of Christian forces.

Even in the recent past church leaders could not take their eyes off the particular communion to which they belonged, and denominationalism so obscured their eyes that the fundamental faith of





United Church of Canada in 1925. But the progress and gains of these few years since the union are ample reward for any sacrifices made by the uniting churches. I have an inspiring photograph taken in the Toronto Arena on June 10th, 1925. It is the scene of the administration of Holy Communion to the uniting churches. Two mottoes hanging high on the walls are, "He shall have dominion from sea to sea," and, "That all may be one that the world might believe." After all this ought to be the motive and aim of union of Christendom—the reign of God and the salvation of the world—and that will be realised only through the United Church of Christ throughout the world.

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#### 4. A Presbyterian Viewpoint\*

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T. MIYOSHI

The Cause of Unity has now become a world-movement of first importance. It is one that cannot be set on one side. For this reason it follows that the proposals from South India have a special interest. To begin with I for one feel that it is far better for the Church of Christ to be united as one than to be divided as at present into some fifty of sixty different sects. Some people say there are as many as two hundred!

For this reason the various denominations in South India have taken a courageous step forward in this direction and one for which we can be profoundly thankful. Its articles of faith are concise yet they contain all the important points. Its recognition of the variety of forms of worship in the different uniting churches is wholly good. I pray indeed that these various churches in South India may attain to that perfect spiritual unity for which they have been long waiting.

But are these proposals suitable for Japan? Much to my regret I feel compelled to say that they are not. For example the use of

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\* For convenience the term 'Presbyterian' is employed though the Japan Church of Christ to which the writer belongs has a somewhat wider significance.



the Nicene Creed may be of use in one or two denominations which come together, but it will not command the assent of all as an essential for unity. If an historic creed is deemed necessary, then I think that the Apostles' Creed alone is sufficient. I believe that it would be better to omit things of secondary importance and condense that statement of first importance in Section III, and make a new creed.

Again, in the proposals about administration the term 'the historic episcopate' comes in. There are some four and a half pages of details as to the work and authority and election of the bishops of the church, but inasmuch as the appended presbyters and deacons (whom I might almost say belong to the bishops) are regarded not as laymen but as regularly ordained clergy, one cannot escape the impression that the proposed Indian Church is nothing more than the Episcopal one. Unity is but a name; it is really an absorption.

Now our present divisions are not devoid of significance; they are due to different points and principles, which we emphasise. It is necessary for us to recognise this fact in a spirit of mutual understanding. Any unity that is to be achieved must be by a mutual recognition of the good points of each. Any unity movement which neglects this is doomed to failure. For this reason any unity which is no more than submission to the Episcopal Church is unsuited to our country and not to be desired. As it is, there are several doubtful points about the meaning of a bishop. Further in the English Episcopal Church there is a decided movement in a Romeward direction, and if we bear this in mind I cannot but feel that the more these proposals are pressed, the less likely is the prospect of unity.



## DEPARTMENTAL NOTES

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### THE NATIONAL CHRISTIAN COUNCIL

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WILLIAM AXLING

The major matters on the present programme of the Council are related to issues of far-reaching import.

#### *In the Evangelistic Field:*

The Council is doing all in its power to further the work of the Kingdom of God Campaign. Its two secretaries are both the Executive Secretaries of the Central Committee of that Movement and the entire staff are rendering every service possible.

Although it is only two months and a half since the campaign was launched the following significant progress has been made:

1. Sixty District Committees have been set up throughout the Empire and are aggressively planning for campaigns in their local areas.

2. Initial meetings for mobilizing the Christians and to challenge the people at large have been held in twenty cities and centres.

3. The Campaign Message to the nation has been broadcast through the daily press.

4. A Campaign Weekly has been launched and 20,000 copies are being published every week.

5. Posters for local campaigns have been printed and literature for follow-up work with inquirers and for the training of Christians is being prepared.

6. At the request of the Central Committee both Bible Societies have issued a Special Campaign Edition of the New Testament which is selling at ten sen a copy.

7. In order to interrelate all evangelistic effort, the Council's Commission on Evangelism is making a study of all the denominational plans for special evangelistic campaigns and is endeavoring to link them up and interrelate them with the plans and policies of the Kingdom of God Campaign.





*In the Educational Field:*

The Commission on Education is concentrating its work along the following lines:—

1. It has again petitioned the Department of Education requesting that private schools be given full freedom to provide religious education for the students under their care.

2. It has also petitioned the Treasury Department and the Educational Department of the Government asking that taxes be remitted on private schools which have met the Government regulations and have been granted official recognition.

3. In co-operation with the Executive Committee of the National Christian Educational Association, the Commission is taking steps to make a preliminary survey preparatory to the coming of an International Educational Commission to study the Christian Higher Educational Institutions in Japan, and suggest plans for their closer correlation and increased efficiency.

*In the Field of Social Welfare:*

The Council's Commission on Social Welfare is devoting all its efforts in making a preliminary survey of the rural field in preparation for the proposed visit of Dr. Butterfield this coming Autumn. Dr. Butterfield was one of the specialists in attendance at the Jerusalem Conference and is an outstanding authority on the rural problem and rural surveys.

The preliminary survey will cover the following matters:

- (a) Characteristics of the Rural Peoples.
- (b) Population of the Rural Area.
- (c) Rural Economic Conditions.
- (d) Rural Health Conditions.
- (e) Rural Educational Conditions.
- (f) Rural Religious Conditions.
- (g) Rural Political and Thought Life.
- (h) Rural Social Problems.
- (i) Rural Morals and Recreation.

A survey will also be made of the present Christian activity in the rural area and of some model villages.

*The Question of the Shinto Shrines:*

The fact that the Government has appointed a special commission to make a study of this question with a view to defining more clearly the Government's attitude and policy regarding so-called cult-Shinto, and because the prefectural authorities of Shiga Prefecture recently constructed Shinto god-shelves and distributed them among all the public schools and village offices of the Province, with the request that they be installed and used,



the Council's Special Committee on Shinto Shrines is making a study of this whole question with a view to determining the attitude which Christians should take and possibly issue a public statement.

The Chairman of this Special Committee, Mr. D. Tagawa, M.P. and the General Secretary, Rev. A. Ebizawa, have been asked to interview the the Minister of Home Affairs under whose jurisdiction the so-called cult-shrines are, and lay before him the Christian attitude regarding this perplexing problem.

It is significant that the Shinshu sect of Buddhism has launched an opposition campaign against this action of the Shiga Prefectural authorities. It is also carrying on a campaign of agitation and education regarding this whole question of Government sponsored and supported Shinto Shrines, with a view to getting a reversal of the present government attitude.

#### *Christian Literature :*

Recently the Executive Committee of the Council called together representative of the various Christian organizations in the Tokyo area engaged in the production and circulation of Christian literature. Twenty representatives from fourteen different organizations met and discussed ways and means of great correlation in this field of Christian activity.

#### *The London Naval Conference :*

In response to a cable request from the Federal Council of the Churches of Christ in America and the Christian forces of Great Britain, the Council sent out a call to all the Churches of Japan to join the Christians of the United States and Great Britain in setting aside January 19th as a day of special prayer for the London Conference on Disarmament. Another meeting was also held for this purpose on March 1st, simultaneously with the special meeting for intercession held on that day in Westminster Abbey, London.

#### *Christians in Parliament :*

The Japanese Lower House has a membership of 466. In the recent General Election the following Christians were elected and will be members of the new Diet when it convenes in April :

Messrs. H. Nagao, D. Tagawa, T. Matsuyama, J. Hoshijima, M. Ota Y. Maeda, K. Koya, S. Nishio, T. Katayama, R. Nagai, I. Oyama, T. Sakurauchi, K. Koike, Y. Furuya, K. Sugiyama, G. Yamamasu, T. Miura, I. Hatoyama, B. Miyake, H. Asakawa, K. Bando, K. Nishimura, Y. Ozaki, S. Noda, I. Yamazaki and J. Kosaka.

Some of these are not now actively affiliated with the Church but their personalities have been thrown in the Christian mould and their point of view is permeated with Christian ideas and ideals. On the other hand, in this list are some of the outstanding leaders of the Christian Church.



Messrs. Nagao and Tagawa have been most active in the work of the Christian Council ever since its organization. Mr. Tagawa has, for a number of years, been Chairman of the Council's Educational Commission and has rendered a great contribution in this field. Mr. Nagao is keenly interested in church union and is Chairman of the Council's standing committee on Promoting Church Union.

They were both elected as delegates to the Jerusalem Conference and accepted the election but unforeseen circumstances prevented their going. They are both much in demand as speakers in special Christian meetings and movements.

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## FEDERATION OF CHRISTIAN MISSIONS

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J. SPENCER KENNARD, JR.

The Executive Committee of the Federation of Christian Missions has endeavoured to economize their restricted funds by limiting those meetings requiring full attendance to Karuizawa and to the regular January meeting held annally to receive the report of the Treasurer and to plan for the summer Conference Programme.

The above meeting was held on January 7th at the office of the Omi Sales Co. in Tokyo and there was a full attendance of members. The report of the Treasurer was received, Miss Marsh and Mr. Hackett were appointed auditors, and Dr. Craig was asked to fill out the office of Treasurer from April to the Annual Meeting in Mr. Brady's absence.

Most of the session was taken with the discussion of the summer Conference Programme, upon which a committee had already been at work for several months. It was felt that in view of the launching of the Kingdom of God Movement that the most profitable programme would be one that centered in the rediscovery of the implications of the Kingdom of God in Japan to-day. Four fields suggested themselves as the primary places for that rediscovery: the Moral, Intellectual, Economic, and Devotional. Each paper will be followed by a generous period for discussion. All but one of the speakers of the Conference have now tendered their acceptance, and a full statement will be published in the next issue of the Quarterly.

The Conference dates are Wednesday, July 30 to Sunday, August 3 inclusive.

The matter of the attendance of the delegates at the various meetings of the conference was discussed, and it was voted to ask the participating





missions to impress upon their delegates the urgency of their presence at all the sessions of the Conference. It was understood that in the reimbursement of the travel of delegates, such was allowable only in the case of persons attending the entire period of the Conference. It was voted to include in the travel allowance: "1st class on sea, 2nd class on land, and express and sleeper when necessary, but not meals en route, tips, baggage transfer, kurumas, taxis and the like." It is probable that delegates will be quartered as last year in one of the hotels at Karuizawa except where preference is expressed for the home of a personal friend.

The reported invitation of Japanese geisha to perform in Washington this spring received considerable discussion and it was felt that some instant and decisive action ought to be taken to prevent such a class of persons representing Japan at this festival. Accordingly it was voted to dispatch the following cable to the Secretary of State at Washington and to communicate the same to the Associated press. "Noting press report that Washington Chamber of Commerce considers geisha for cherry festival, we urgently protest, since majority are prostitutes. Japan Federation Christian Missions."

As was anticipated this action provoked considerable controversy. The outcome was that the geisha guild in question declined the invitation. A further and positive outcome was the encouragement it gave to one of Japan's leading newspapers, the *Jiji Shimpō*, to send a party of five prominent young women, who were properly fitted to represent the nation, to tour America on a mission of good will and to be present at the same Washington cherry festival.

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## THE CHRISTIAN LITERATURE SOCIETY OF JAPAN

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A. C. BOSANQUET

In February two new books, in arresting binding, were published, both of which appeared at the psychological moment for the Japanese public, as the good sales testify. Both are biographies, and they bear upon two of the pressing problems of the day, problems to which Japan is now becoming alive as never before—the spiritual and material needs of the rural districts and the terrible prevalence of leprosy. The desire to help is being aroused strongly in the minds of the thoughtful young people of our own time, and here are two splendid studies of utter self-sacrifice in the very spirit of Christ Himself, showing how faith in God and service of man may go hand in hand with the most beautiful results.



*The Life of Jean Frederic Oberlin, Pioneer of Rural Evangelism*, is by Dr. A. F. Beard, translated by Yotaro Kurihara, pp. 171, price one yen. It tells how the famous eighteenth century country pastor, in a poor mountain district on the borders of France and Germany, turned his brains and his hands to every kind of improvement, and transformed conditions by his wise and loving labours for body and soul.

*Damien, Apostle to the Lepers*, is by Rev. T. Komuro, pp. 188, price one yen. We need not remind our readers of that heroic young life devoted to the care of the neglected lepers of Molokai, Hawaii, and laid down there in 1889. The book is illustrated with many photographs and gives a vivid account of "the Saint of Molokai."

*Shinko to Kyori* (Faith and Doctrine) by Prof. T. Yamada of the Aoyama Gakuin. Pages 442, cloth bound, price ¥2.00.

This volume contains thirty-nine discourses on subjects of faith and doctrine. The various aspects of Christian teaching are ably expounded by one whose thoughts are clear whose heart is warm towards Christ and His message and person. The volume is a solid contribution to Christian literature.

*Kami no Kuni Shimibun* (*The Kingdom of God Weekly*), official organ of the Kingdom of God Movement edited under the personal co-operation of Dr. Toyohiko Kagawa, published by the Christian Literature Society; 8 pages half newspaper size, fully illustrated, single copies 2 sen; yearly post-paid, one copy ¥1., 20 copies ¥13.50, 100 copies ¥58.00.

In this new form the *Myojo* has become the main press medium for the carrying forward of the Kingdom of God Movement. Though the price is the same as *Myojo* each copy contains nearly three times the material, and that from the pens of all the best known Christian writers. Issued weekly it is adapted to fan the flame of interest once it has been kindled and to lead along steadily to full Christian experience. There has been an immense response, the smaller orders from Christian workers averaging 20 copies weekly, and the larger orders from 100 to 200. A number engaged in school work or evangelistic campaigns have placed orders for 300 to 500 copies weekly, and two orders are for 1,000 each. Already the orders for the year 1930 exceed the equivalent of 30,000,000 pages of an average sized book. It is hoped that through this means much will be achieved toward the "one million souls" which has been one of the objects of the three year Kingdom of God Movement.



## NATIONAL SUNDAY-SCHOOL ASSOCIATION

L. F. KRAMER

The annual meeting of the Board of Directors of the National Sunday-school Association was held in the new Tokyo Y.M.C.A. building on the afternoon of February 4, 1930. It followed an enthusiastic meeting of the Advisory Council which was held at the same place that morning. Eighteen members were present, coming from the Kansai as well as the Yokohama-Tokyo district. The reports showed that the Association had made much progress during the past year under the leadership of Rev. K. Kitoku, the General Secretary, and plans for the work of the new year were discussed.

This year it is 150 years since Robert Raikes began those Sunday classes which have grown into the present day Sunday-schools, so it was decided to make this "Robert Raikes Year" for all Sunday-schools in Japan. Every effort will be made to double the present enrollment by means of a special campaign which is to be conducted during the fall months. Emphasis is to be laid on the development of the Cradle Roll and Home Department as well as the Adult Department of each Sunday-school.

In order to encourage the teachers and stimulate their interest in this campaign conventions are to be held in the principal cities and towns of the various districts throughout the country. A twenty page pamphlet about the life and work of Robert Raikes is to be prepared which will also give the history of the development of the Sunday-school and explain the purpose of religious education. 10,000 copies of this pamphlet are to be printed in order that the homes of all the S.S. scholars in Japan may be reached.

As another means of celebrating this 150th anniversary plans were made to hold a large interdenominational summer training school for Sunday-school teachers in Gotemba at the end of July and the beginning of August. Already many denominations have signified their desire to co-operate in making this summer school a success in inspiring the young teachers with the importance of their task and fitting them the better for it. Summer training courses will also be conducted in Fukuoka for teachers in the Kyushu district and in Sapporo for those in Hokkaido.

One of the most important things done at this Board of Directors' meeting was the action regarding the Association Building, the need for which has been felt for so long. It was decided to give up the plans for the large building which have been under consideration for some time and put up instead a smaller structure of four stories and basement. Estimates





are to be secured on this smaller building in order that it may be erected as soon as possible.

The Association is already looking forward to the Eleventh World's Sunday-school Convention to be held in Rio de Janeiro July, 1932. It is hoped that at least twenty-five delegates will be able to go from Japan. The trip promises to be a most interesting one, starting through Siberia and returning from California across the Pacific. The secretary will be glad to give full information about it to any who are interested as he is eager to have a large representation from Japan at the convention.

As a result of the visit of Dr. R. M. Hopkins, General Secretary of the North American Section of the World's S.S. Association, that section has promised to help the work in Japan in a unique way. For each yen raised in Japan for the maintenance of the work a similar amount will be put at the disposal of the N.S.S.A. in Japan up to the amount of \$3000.00. This is proving to be a splendid means of creating enthusiasm and encouraging the raising of the money which the Association needs.



## BOOK REVIEWS

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*MOTHER*, by Yusukey Tsurumi, published in Japan by Dai Nippon Yubenkwai Kodansha, Tokyo. 550 pp. Price ¥2.00.

The greatest novel of the year 1929 in Japan was the novel by Tsurumi in which he tells of a promising young man just back from study abroad who falls in love-at-first-sight with a girl who embodies the Japanese ideal mother-type of woman.

Like most Japanese novels the marriage is at the beginning of the book and so differs from the western novels which end by saying that "They married and lived happily ever afterwards." In Japan the problems come after marriage; they are concerned with the adjustment of the bride with the members of her husband's family. And so the novels end by saying that "each understood his place, minded his own business and let the other fellow alone."

In this marriage all starts off well, love rules the home, three children bless the union, the mother is occupied with their ills and cares but success in business turns the father's heart away from home and pure love. The geisha in the story is a strong personality for that class, one of the rare girls of education sold to pay the family debt. The heroine wins her husband back to his home, children and business. The bank failure causes a break in his health and he dies leaving the widow to cope with many problems and her own ideals for the children. The mother struggles to raise her children saving the property to be sold later on for the higher education of the eldest son, working as a housemaid, doing piece work at home, running a small shop, overenlarging her business and then changing her business. Like Job of old she has many friends who know how to advise but not how to solve life's riddles.

Her brother is called into the city with all its temptations to the country-bred. This brother adds burdens as he falls into the meshes of the geisha system. An unusual feature of the story is that the geisha of the dead husband proves to be her real friend at the critical time of the brother's fall which has involved all her living.

The heroine refuses proper and improper offers of marriage that she might be true to her calling of Motherhood. The struggles are too much for her weak constitution and she passes away in the midst of life leaving her three children, the oldest of them being fifteen, the age at which Mr. Tsurumi is said to have lost his own mother.



Such is the outline of the plot of Tsurumi's novel *Mother*. It is a wonderful story with a great message for Japan at this time.

Throughout the book the geisha-ridden system permeating the social side of Japanese life is attacked, showing how business men like the husband are ruined, how they are enslaved by debt like the heroine's brother through the geisha system, and how lustful men through the geisha system seek to enslave innocent widows as well as fellow business men under their control.

One of the crises of the novel is the meeting of the geisha and the widow at the grave of the one both have comforted in life, one by appealing to the lower animal self and the other by a loving appeal to his higher and truer self, in a Buddhistic term his 'Taiga' or greater self. The children of the widow with the mother and meet the woman who almost broke up their home; this woman afterwards is touched by the beauty of the life of the widow, and to make amends reveres her, serves the children and protects the home. The "Mother" of the story did not accept the geisha system as something to be endured as most women in Japan do. Her talks to her son show what was in her mind and on her heart, and are sidelights on the heavy burden of the Japanese mother as she prepares her children to meet the over-stimulated-sex life in Japan's modern business world. "A unified personality can not exist with divided affections. If the Japanese do like the Chinese and have their first, second and sometimes third wives, our country will go to pieces like China. Son, be strong in your love of one woman," or words to that effect are put in the mouth of the true mother in the novel.

Tsurumi has a message for the Japanese at this time and I hope that his book may have a wide reading; it is a best seller. It has done me good to read it and it is worthy of a place among the books which have a high appreciation of the worth and place of woman.

WM. H. ERSKINE

*THE ASPECTS OF JAPAN AND HER DEFENCE FORCES*, by Capt. M. D. Kennedy, 243 pp. Price ¥6.00. Published by J. L. Thompson and Co., (Retail) Ltd. Kobe.

To some folk it may seem out of place that the pages of a missionary magazine should contain a review of a book on military matters, unless a review be made an instrument with which to flay militarism and its works. Such an attitude is perhaps logical on the part of those who regard Christianity on the one hand as an entity in itself, and the sole protection of soldiers and sailors on the other to be to kill their brother men. If Christianity is not such a closed system but rather a spirit which should permeate all life, then the consideration of such books as the present is a perfectly normal proceeding.





As a matter of fact the book affords an interesting illustration of the distinction between the words "military" and "militarist." The one chapter in which perhaps the latter idea is dominant, and that only in a mild form, is the weakest in the book. On the other hand the history of the relations between Britain and Japan during the years following the Restoration, despite the fact that it was partly of a military character, shews that soldiers and sailors can be just as good ambassadors of peace and goodwill as statesmen and missionaries. The sympathetic understanding of Japan is not confined to the last-named body. "(Language) officers form close friendships with their Japanese brothers-in-arms, and are generally to be found standing up for the Japanese when others, who do not understand the Japanese viewpoint, are abusing them." (p. 13) The book is a striking testimony to the truth of this quotation.

The world to-day is becoming somewhat cynical about statesmen and military men who attempt to justify the present vast expenditure on armaments as being necessary for 'defence.' Japan has been no exception to this rule; indeed the idea abroad that Japan is a militaristic nation dies hard. It is therefore all the more interesting to find in this book cogent arguments put forward that Japan's military policy is in deed as well as in word one of defence. This alone makes the publication of this book worthwhile.

Another very interesting point which the author makes, and again one which explodes a very persistent idea to the contrary, is that the Japanese possess the gift of originality as well as of imitateness. It is a lesson which bodies outside military circles would do well to bear in mind at times.

To our mind the weakest chapter in the book is that which attempts to justify the Singapore Base, as planned when the book was written. Accept the author's premise, and the rest follows; his deductions are logical and far-seeing. But are we still to believe in the adage *Si vis pacem, para bellum*? Have we not yet learnt that the last word should read '*pacem*'? As the British Prime Minister said at the opening of the London Conference, "We must never underestimate the effectiveness of moral bulwarks with no bayonet nor bludgeon behind them." Fortunately it seems as if wiser councils in this matter are likely to prevail than were in existence when the book was published.

Apart from this one chapter we recommend the book to all who would desire to have a better knowledge of the background of Japan's relations with other nations. It gives evidence of careful research and embodies within its covers material which cannot readily be obtained elsewhere. Such mistakes as have caught our notice are of a minor character and do not detract from its value.

W. H. MURRAY WALTON



## PERSONAL COLUMN

*NOTE:--Items for this column should reach Rev. John K. Linn, 487 Asagaya, Tokyo-fu, by the 15th of June for the July issue. Contributors will greatly oblige by drafting items in the form used below.*

### NEW ARRIVALS

- BRITTAIN. Miss Blanche Brittain (M.E.F.B.), in November, 1929, as contract teacher for Kwassui Jo Gakko, Nagasaki.
- HOFFMAN. Miss Mary Hoffman (R.C.U.S.), graduate of Hood College, Frederick, Md., in March, to teach Domestic Science in Miyagi College, Sendai.
- KINNEY. Miss Jave M. Kinney (U.C.C.), for twenty-three years in the work of the Presbyterian Mission in Formosa and for twenty-one years Principal of the Tansui Girls' School, in February, to take over in April the principalship of the Toyo Eiwa Girls' School in Azabu, Tokyo.
- SIPPLE. Mr. and Mrs. Carl Sipple (R.C.U.S.) in March, Mr. Sipple being under appointment for work in North Japan College, Sendai.

### ARRIVALS

- BUCKLAND. Miss Ruth Buckland (S.P.), in March, from furlough to resume her work at Kinjo Jo Gakko, Nagoya.
- CHAPMAN. Rev. and Mrs. James J. Chapman (P.E.) of Tsu, Mie Ken, and their two youngest children.
- HAMILTON. Miss K. Hamilton (C.M.S.), in March to resume her work in Tsukishima, Tokyo.
- HOYT. Miss Olive Hoyt (A.B.C.F.M.), accompanied by her sister, on April 1st, to resume her work as Principal of the Matsuyama Girls' School.
- KETTLEWELL. Rev. F. Kettlewell (S.P.G.) from furlough on March 23rd. to resume work at Mikage, near Kobe. Mrs. Kettlewell is remaining in England.
- PEET. Miss Azalia E. Peet (M.E.F.B.), in September, 1929, to her work in Kagoshima.
- SCHNEDER. Dr. and Mrs. D. B. Schneder (R.C.U.S.), of North Japan College, Sendai, on March 10th, after furlough in the United States. Address: 164 Higashi Samban Cho, Sendai.



## DEPARTURES

- BUCHANAN. Dr. and Mrs. Walter McS. Buchanan (S.P.) on April 22nd for a six months' furlough.
- GERHARD. Miss Mary E. Gerhard (R.C.U.S.) of North Japan College, Sendai, in April for furlough in America, travelling via ports and Palestine.
- HAMILTON. Miss F. Gertrude Hamilton (U.C.C.), of the Toyo Eiwa Girls' School, Azabu, Tokyo, on April 16th via ports for furlough. Address: 684 St. Mark's Ave., Brooklyn, N. Y.
- HAVEN. Miss Marguerite Haven (A.B.F.), head of the music department of Shokei Jogakko, Sendai, on April 2nd via ports for furlough.
- HURD. Miss Helen R. Hurd (U.C.C.) on April 16th via ports for furlough, Address: Vernon, B. C. Canada.
- ISAAC—MOSS. Misses Isaac and Moss (M.S.C.C.), sailed for home on furlough March 18th.
- JACKSON. Mr. F. Ivor Jackson (Y.M.C.A.) on the Seamen's Club Y. M. C. A. in Yokohama on February 26th for Vancouver to join his family.
- MANN. Rev. J. C. Mann (C.M.S.), March 27th on furlough. Address: 13, Agamemnon Road, West Hampstead, London, N. W. 6. During his furlough the Rev. A. C. Hutchinson will act as Secretary of the C. M. S. Japan Mission.
- MOORE. Dr. and Mrs. J. W. Moore (S.P.), of Takamatsu, on March 25th for furlough.
- OSTROM—LOGAN. Dr. and Mrs. H. C. Ostrom (S.P.), of Kobe Theological Seminary, in March for furlough, accompanied by Miss Mary Logan of Tokushima.
- PEDLEY. Dr. and Mrs. Hilton Pedley (A.B.C.F.M.), on March 7th, retiring from the field and becoming emeritus missionaries. Address: 138 Hancock St., Auburnville, Massachusetts. (See below under Deaths.)
- SHAW. Miss L. L. Shaw (M.S.C.C.), of the Bishop Poole Girls' School, Osaka, on January 18th via Suez for furlough in Canada.
- WARNER. Rev. Paul F. Warner (M.P.), of Nagoya, February 14th on furlough.

## CHANGES OF LOCATION

- BUCHANAN. Miss Elizabeth O. Buchanan (S.P.) has moved into a Japanese house nearer her kindergarten. Address: Ken Machi, Gifu.
- CREW. Miss Angie Crew (C.C.) from Tokyo to take up work at Kobe College from April, as one of the first steps in the amalgamation of the American Board and Christian Missions.
- DICKINSON. Rev. J. P. Dickinson (S.P.G.) from Tokyo to 3 Higashi Kusabuka Cho, Shizuoka.





- FESPERMAN. Rev. and Mrs. F. L. Fesperman (R.C.U.S.) from Yamagata to 112 Kita Samban Cho, Sendai for Miyagi Ken evangelistic work.
- FRONT. Miss Jessie Front (U.C.M.S.), has been transferred from Akita to the Joshi Sei Gakuin at Takinogawa, Tokyo. She will leave for furlough in June.
- KUNTLEY. Mr. and Mrs. F. S. Kuntley (A.B.C.F.M.) from Language School, Tokyo, to Doshisha University for work from April 1st.
- LANE. Miss E. A. Lane (C.M.S.) to Ashiya as Principal of the Seishi Jo Gakuin, Bible-Women's Training Institution.
- MacCAUSLAND. Miss Isabelle MacCausland (A.B.C.F.M.) to Matsuyama for one year's language study. Address: 52 Niban Cho, Matsuyama.
- PARKINSON. Rev. and Mrs. W. W. Parkinson (A.B.F.) of the Language School, to 20 Aoba, Shibuya, Tokyo Fu.
- SMYTHE. Dr. and Mrs. L. C. M. Smythe (S.P.) to their new home at 16 Yoshino Machi 2 Chome, Nagoya.
- TOPPING. Rev. and Mrs. Henry Topping (A.B.F.) and Miss Helen Topping to 1 Naka Cho, Sanchome, Yotsuya, Tokyo.
- TOPPING. Mr. and Mrs. W. F. Topping (A.B.F.) to 2528 Hillegass Ave., Berkeley, California. Both Mr. and Mrs. Topping are studying in the Berkeley Divinity School.

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## BIRTHS

- LAUG. To Rev. and Mrs. George W. Laug (R.C.A.) of Saga, on February 14th, at St. Barnabas Hospital, Osaka, a daughter, Mary Evangeline.
- MOORE. To Rev. and Mrs. B. C. Moore (R.C.A.) of Kurume, on February 15th, at St. Barnabas Hospital, Osaka, a son, James Ballagh.
- POWLES. To Rev. and Mrs. P. S. C. Powles (M.S.C.C.) in January, a son, Percival.
- SHACKLOCK. To Rev. and Mrs. R. Floyd Shacklock (M.E.F.B.), on November 15, at the Tokyo Sanitarium Hospital, a son, John Dunlop.

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## MARRIAGES

- GIFFORD—HADLEY. Miss Ella M. Gifford, formerly principal of the Morioka Kindergarten, was married recently to Mr. Kenneth Hadley, of Hamburg, Erie County, New York.
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## DEATHS

COATES. Miss Alice L. Coates (M.P.) died at Rochester, Minn., January 17, 1930.

PARSHLEY. The death of Dr. Wilbur B. Parshley, of Live Oak, Florida, occurred January 24th. Dr. Parshley was for some years President of the Japan Baptist Theological Seminary, Tokyo, from which position he resigned in 1914 because of ill health.

PEEKE. Rev. H. V. S. Peeke, D.D., missionary of the Reformed Church in America from 1887 to 1929, died at Holland, Michigan, on December 27, 1929.

PEDLEY. The Rev. Dr. H. S. Pedley died shortly after arrival in the United States.

SPENCER. The Rev. Dr. David Smith Spencer (M.E.F.B.) died after a long illness at his home in Pasadena, California, on October 31st.

WENDT. Mrs. Hedwig Wendt, missionary of the former German General Evangelistic Protestant Mission (now East Asia Mission) from 1897 to 1903 in Tokyo, died November 7, 1929 at Frankfurt, Germany.

YARNELL. Word has been received of the death, on December 19, 1929, of Dr. D. E. Yarnell, formerly Secretary of the Seamen's Club of the Y.M.C.A. in Yokohama.

## MISCELLANEOUS

AKAZAWA. The Rev. M. Akazawa has been elected Bishop of the Japan Methodist Church as successor to the late Bishop Uzaki.

BIRKS. Mr. and Mrs. Gerald W. Birks spent the greater part of March in Japan. Mr. Birks is Administrative Secretary for the Far East of the Foreign Committee of the Y.M.C.A.

BRIGGS. Mrs. Harriet W. Briggs, formerly of Himeji, is expected this spring for a prolonged visit in Japan.

EDWARDS. The Rev. John R. Edwards, Senior Corresponding Secretary of the Board of Foreign Missions of the Methodist Episcopal Church, together with Mrs. Edwards, arrived December 5th en route to China, and will return to visit the Japan Mission in May.

EHLMAN. Mrs. Ehlman (R.C.U.S.), formerly of Morioka, Iwate Ken, has been critically ill following the birth of a daughter, Lois Virginia, in New York City on January 4th, but latest reports are very encouraging.

FRANK. Mr. Grady Frank, son of Rev. and Mrs. J. W. Frank (M.E.S.), and a junior at Duke University, having previously won exceptionally high honours in the fields of mathematics and physics, has been awarded the Rhodes Scholarship from North Carolina, and will take up his course of study at Oxford in September of this year.



- FRANKLIN.** Dr. J. H. Franklin, Foreign Secretary of the American Baptist Foreign Mission Society, arrived March 24th en route to West China. He will spend several weeks in Japan in September.
- HANSEN.** Miss Kate I. Hansen (R.C.U.S.), Dean of the Music Department in Miyagi College, Sendai, has been awarded the degree of Doctor of Music by the Chicago College of Music.
- KWASSUI JO GAKKO.** The fiftieth anniversary of the founding of Kwassui Jo Gakko, Nagasaki, was appropriately celebrated November 30th—December 3rd, 1929. An historical pageant, featuring the persecution of Christians in the early days, was witnessed by several thousand of the Nagasaki residents.
- MILLER.** Dr. H. K. Miller (R.C.U.S.), of Tokyo, underwent a surgical operation on February 25th at the Tokyo Sanitarium-Hospital.
- PALMER.** Miss Jewel Palmer (U.C.M.S.), who was called home some months ago on account of the illness of her mother, writes that there is slight possibility of her early return to Japan. Her address is 312 S. 5th St., Columbia, Mo.
- PAUL.** Mr. Alexander Paul, Oriental Secretary of the U.C.M.S. (Disciples of Christ), who has been in the East for several months, sailed from Yokohama on February 14th.
- REFORMED CHURCH DEPUTATION.** The Japan Mission of the Reformed Church in America will be visited for about one month from April 20th by a deputation from its Boards of Foreign Missions in America consisting of Mr. F. M. Potter, L.H.D., Rev. George D. Hulst, Rev. W. J. Van Kersen, D.D., and Miss Eliza P. Cobb.
- STIREWALT.** Rev. A. J. Stirewalt (L.C.A.) spent the greater part of March in St. Luke's International Hospital with a severe case of pneumonia.
- UNION OF THE CONGREGATIONAL AND CHRISTIAN CHURCHES.** On March 1st Articles of Agreement were signed by the Chairman of the governing boards of the Kumiai Church and the Christian Church providing for their union after the first of April. The American Board Mission and the Christian Mission will formally be united at the Arima meeting of the American Board's Mission, beginning May 28th.
- WILCOX.** Miss Edith F. Wilcox (A.B.F.), principal of Hinomoto Jogakko, Himeji, has been in the Tokyo Sanitarium-Hospital, recuperating from an attack of pneumonia.
- Y.M.C.A. VISITORS.** The following persons are expected on Y.M.C.A. business during the spring and summer: Mr. Frank B. Lenz of New York, Dr. and Mrs. G. Sherwood Eddy, Dr. and Mrs. Kirby Page of New York, Mr. and Mrs. Robert E. Lewis of Cleveland, and Prof. C. H. Robertson of Shanghai.
- YOTSUYA MISSION.** The Yotsuya Mission on March 1st opened another station for work among Koreans. The Mission is now working for Koreans in eighteen stations in Tokyo, Yokohama, and Seoul.





## WHO'S WHO IN THIS ISSUE

- GENERAL GUMPEI YAMAMURO is the Commander-in-chief of the Salvation Army in Japan. He has been decorated by the Government on various occasions for his Social Service activities. He is one of the outstanding evangelists in Japan.
- MISS GAINES of the Methodist Episcopal Mission has been 43 years in Japan, and is the founder and builder of the Methodist Girls' School in Hiroshima.
- MR. HARRISON COLLINS is Professor of English Literature at the Higher Normal University in Hiroshima and has contributed to the *Atlantic Monthly* and other magazines.
- MR. GYOICHI IIDA is Professor of Religious History at St. Paul's and Toyo Universities. He is a member of the Nihon Seikokai.
- MISS RIDDELL has been in Japan since 1890 and has probably done more for the cause of the lepers in Japan than any other individual, Japanese or foreign.
- MISS KIKUE IDE is on the staff of the Kobe College for Women. She is a graduate of Toyo Eiwa Girls' School, Tokyo, and Wellesley College and Columbia University, U.S.A.
- MISS TOMIE ANGAI is a specialist on the staff of the Tokyo Y.M.C.A. for work among business girls. She is a graduate of Tokyo Women's University, and has studied in England.
- MISS SUGIMORI is a graduate of the Women's Christian College in Tokyo, and has also studied extensively in the United States, specializing on religious education.
- MISS FREETH is a member of the Church Missionary Society working in the Diocese of Kyushu. She has been 35 years in Japan.
- MRS. MIYAGI is on the staff of the Christian Literature Society and is a magazine writer of repute.
- MRS. PINSENT is a missionary of the United Church of Canada and is on the Staff of the Toyo Eiwa Girls' High School in special charge of work among graduates. She came to Japan in 1905.
- MISS ADAMS is a veteran of the A.B.C.F.M. working at Okayama. She came to Japan nearly forty years ago.
- REV. P. K. GOTO is Pastor of the Church of God's Love in Tokyo in the Diocese of Tokyo. He is a member of the Committee on Unity set up by the National Christian Council.
- REV. M. KOZAKI of the Congregational Church is a member of the same Committee, and was a delegate to the Jerusalem Conference.
- REV. S. KAWASHIRI is pastor of the Methodist Central Tabernacle in Tokyo. He is a graduate of Aoyama Gakuin and Union Theological Seminary.
- REV. T. MIYOSHI is Pastor of Fujimi Cho Church, Tokyo, a church which has the biggest congregation in Japan.
- REV. W. H. ERSKINE is a missionary of the United Christian Missionary Society and is author of a well-known book on Japanese customs.



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